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THE  
SCRIPTURE DOCTRINE OF ATONE-  
MENT EXAMINED;

FIRST,  
IN RELATION TO JEWISH SACRIFICES :

AND THEN,  
TO THE SACRIFICE OF OUR BLESSED LORD AND  
SAVIOUR, JESUS CHRIST.

.....  
BY JOHN TAYLOR,  
of Norwich.  
.....

FIRST AMERICAN EDITION.



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## PREFACE.

*READER,*

*I warn you to peruse this treatise with great caution, and without any deference to my judgment ; for possibly I may have mistaken the sense of revelation. But as I trust God will forgive the errors of an upright intention ; so I heartily wish you may clearly discover and candidly correct them.*

JOHN TAYLOR.



THE  
SCRIPTURE DOCTRINE OF ATONE-  
MENT EXAMINED.

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CHAPTER I.

THE OCCASIONS OF OFFERING SACRIFICES, AND  
THE CEREMONIES USED IN OFFERING THEM.

1. **T**HAT the *Jewish* religion consisted very much in *symbols*, that is, in outward material signs, by which inward moral dispositions were represented, is very evident. And, as God himself was the author of it, we need not doubt but it was well adapted to the genius of the people, and to the times.

2. A great part of those symbols and figures are of little use to us now adays ; and therefore it is of no great consequence whether we do, or do not understand them. But their *sacrifices* seem to bear such relation to the *death of Christ* ; and are so frequently referred to in the writings of the



## 8 THE OCCASIONS OF OFFERING SACRIFICE.

New Testament, that it seems necessary to have just ideas of the one, in order to our forming a right judgment of the other.

3. Sacrifices were to be offered in the sanctuary, and in no other place, that being considered as the house, or palace, of God ; where his extraordinary presence was signified by the ark of the covenant, and a bright appearance above it. A splendid apparatus of utensils, and great numbers of select persons were employed in the sacred rites. Various were the offerings here presented ; bullocks, rams, lambs, goats, kids, pigeons, turtles, doves, wine, oil, &c. Various were the ceremonies with which, and the occasions upon which, they were offered.

4. I. The occasions were either *general*, or *particular*. *General*, when no special reason is given for sacrificing ; but it seems to have been an act of homage paid to God, as the Maker, Owner, Ruler, and Preserver of all things. Under this head most of the sacrifices before the law of Moses are to be ranked ; and they commonly go by the name of *burnt-offerings*.

5. The *particular* occasions of sacrificing were three : either for the impetra-

tion of blessings desired; or for thanksgiving, when received; or for the removal of some guilt or uncleanness. Sacrifices under the two first heads are called *peace-offerings*, Lev. vii. 11, 12, 16. Those on the last account are distinguished into *sin-offerings* and *trespass-offerings*; otherwise called, in the language of modern divines, *piacular* or *expiatory* sacrifices.

6. The *sins* and *trespasses* for which they were offered, were generally *sins of ignorance*, or ceremonial pollutions. See Lev. iv. 2, 3, 13, 22, 27.—v. 2, 3, 4, 5, 6, 14, 15, 16, 17, 18.—xii. 6.—xiv. 1, 2, &c.—xv. 13, 14, 15. Numb. vi. 11.—xv. 22, &c. It is added ver. 30, *But the soul that doth ought presumptuously, the same reproacheth the Lord; and that soul shall be cut off from among his people.* No sacrifices were to be offered for him that *did ought presumptuously*, i. e. knowingly and wilfully. And yet there are three cases which seem to be exceptions from this general rule. (1.) When a person upon his oath before a magistrate did not utter what he had seen or known, *Lev. x. i.* (2.) When a man dealt fraudulently with his neighbour, *Lev. vi. 1, &c.* (3.) The vi-

tiating of a bond maid, *Lev. xix. 20.* In the rules for the day of atonement mention is made of *all the iniquities of the children of Israel, and all their transgressions in all their sins*, *Lev. xvi. 21.* But those sins must be excepted which were threatened with excision, or *cutting off*.

7. II. The *ceremonies* used in offering sacrifices were as follows. The beast, bullock, sheep, or goat, being without blemish, was brought *unto the door of the tabernacle of the congregation*, *Lev. iv. 4, &c.* Where, whether it was burnt-offering *Lev. i. 4*, or peace-offering *Lev. iii. 1, 2, 6, 8, 13*, or sin-offering *Lev. iv. 4, 15, 24, 29, 33*, the offerer was to lay his hand upon the head of it. Then having slain it, the priest sprinkled the blood round about the altar; if it was a burnt-offering, or a peace-offering, *Lev. i. 5, 11.—iii. 2, 8, 13.* But if it was a sin-offering for the high priest, or for the whole congregation; the priest took of the blood, and brought it into the tabernacle of the congregation; and *dipping his finger in it, sprinkled it seven times before the Lord, before the vail of the sanctuary; or before the holy of ho-*

lies, where the ark and other symbols of the Divine presence were. And moreover, in *all sin-offerings* he put some of the blood upon the horns of the altar of sweet incense ; and lastly, poured out all the rest at the bottom of the altar of the burnt-offering, which was at the door of the tabernacle, Lev. iv. 5, 6, 7, 16, 17, 18, 25, 30. —v. 9.

8. In burnt-offerings, after the blood was sprinkled, the head, inwards, and legs were separated from the carcass ; the inwards and legs washed in water, and, together with the head and the fat, laid upon the fire on the altar ; then the whole body of the sacrifice ; and all were burnt on the altar, Lev. i. 7, 8, 9, 12, 13.

9. In peace or sin-offerings, all the fat upon the inwards, the two kidneys, and the fat upon them, which is by the flanks, and the caul above the liver, were separated from the body, and burnt on the altar, upon the [daily] burnt-offering, Lev. iii. 3, 4, &c. —iv. 8, 9, 10, 19, 20, 35. Moreover, in peace-offerings the breast, and the right shoulder were also to be taken off, and being first waved, or heaved to and fro, were given to the priests to be eaten by them ; and the rest of the sacri-

fice was eaten by the offerer, his family, and friends, *Lev.* vii. 15, 16, 30, 32, 33, 34. — *x.* 14, 15.

10. In those sin-offerings, where the blood was brought into the tabernacle, the carcass of the beast was carried out of the camp\* (afterwards out of *Jerusalem*, the city being supposed to be the camp) unto a clean place, and there was burnt. (*Lev.* iv. 12, 21:—vi. 30:—xvi. 27.) And he, who burnt it, was obliged to wash his clothes; and bathe his flesh, before he returned into the camp, as being unclean. But when the blood was not brought into the tabernacle, all the Beast (excepting the parts burnt upon the altar) fell to the priests; and was to be eaten by no other persons, and in no other place, but in the sanctuary, *Numb.* xviii. 9, 10.

11. In *Lev.* xvi. 1, &c. are described the ceremonies observed on the annual day of atonement; when, for himself and family, the high priest offered a bullock for a sin offering. For the whole congregation of the people two goats were provided, and lots cast upon them; and according as the

\* *Heb.* xiii. 11, 12, 13.

lot fell, the one was for a sin-offering, the other reserved alive for another use. When the sin-offerings were slain, the high priest took a censer of burning coals from the altar, and a handful of incense ; and entering, with the greatest solemnity, through the vail, into the holy of holies ; he set the censer down before the ark of the covenant, and poured the incense upon the coals, that the smoke of it might cover, or obscure, the mercy-seat. Then he fetched the blood of the sin-offerings, and sprinkled it upon, and before the mercy-seat seven times. This done, he took the goat, which by lot was exempted from being sacrificed, and presented it alive before the Lord ; laying both his hands upon its head, and confessing over it all the iniquities of the children of *Israel*, putting them upon the head of the goat ; and so sent it away by the hand of a fit man into the wilderness, to be let loose in a desert, uninhabited land. Which man, by attending the goat, was rendered unclean ; and therefore commanded to wash his clothes, and bathe his flesh, before he returned into the camp.

B

## CHAPTER II.

### THE MEANING, DESIGN, AND EFFICACY OF SACRIFICES.

12. **T**HESE are the chief sacrificial rites, which we have here any occasion to take notice of. And now, what judgment shall we form concerning them? Certainly, however they might subserve some political or civil purposes; or contribute to the subsistence of the priesthood, they were of a *religious* nature; and had a primary and principal respect to God. For,

13. (1.) The tabernacle (afterward the temple) was regarded as the palace and residence of God upon earth; where his presence was signified by the ark, and the *shechinah* in the holy of holies. This needs no proof. And therefore all approach to that, must be supposed to be an approach to God. And when all the sacrifices are ordered to be brought to this sanctuary, or house of God; all the sacrificial actions to be performed there, and the blood particularly to be partly sprinkled towards the divine presence in the holy of holies, and partly poured out at the foot of the altar, no doubt can

be made, but those sacrifices had respect unto God; and must have a sense and meaning worthy of him, the great Object and Author of them.

14. (2.) The priests were his servants, and ministered unto him in holy things; and therefore, their solemn actions in the house of God must bear relation to God, whose ministers they were.

15. (3.) Besides, some sacrifices were, and some were not, accepted of God. *Lev. i. 4.—xxii. 21, 23, 25. Mal. i. 8, 10, 13.* Which shews, they had respect to God's favour and approbation. *Psal. xx. 1, 3. The Lord—remember all thy offerings, and accept thy burnt-sacrifice.*

16. (4.) Again; they were offered either to obtain a blessing from God; or by way of thanksgiving for favours which he had bestowed; or for the remission of sins, which he alone could pardon; and therefore, must have respect unto God in very important concernments.

17. (5.) Add to this, that the mind of the offerer was to be well disposed in performing the sacrifice; otherwise, it is frequently declared, That the sacrifice was not pleasing to God. He was always to



lay his hand upon the head of it; and though an act of the mind is but once expressly said to attend that sacrificial rite, *viz.* upon the day of atonement, when *Aaron* confessed the sins of the people; yet probably in all piacular sacrifices, the laying on of hands was to be attended with the confession of sin. And it is reasonable to suppose the same action in peace-offerings was attended with prayers for the blessings desired, or thanks for the mercies received. This is favoured by *Jon. ii. 9. I will sacrifice unto thee with the voice of thanksgiving.* By faith *Abel* offered a more acceptable sacrifice than *Cain*, *Heb. xi. 4.* All this makes it evident, that sacrifices were of a religious and moral nature; and had their effects with God *to* whom, and with the persons *by* whom, they were offered.

18. First, what significancy and effect had they with respect to *God*? Were they a gift or present? Was the burning of fat, or flesh a grateful smell to him? Or was he pleased with effusion of blood, and the death of his creatures? The Jewish writings strenuously enter their protest against this, *Psal. l. 8, &c. I will not re-*

*prove thee for, or upon account of, thy sacrifices, which have been continually before me. I will take no bullock out of thy house, nor he-goat out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. If I were hungry, I would not tell thee, for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats? God, who is a spirit, cannot be thus pleased; nor is it possible to make any application of material things to his mind or essence, which can no ways be affected with them.*

19. In what *manner* then had sacrifices respect to God? As the levitical law supplies no answer to this question, but supposes it was understood, we must seek for it in other parts of Scripture; and consult the sense of prophets and apostles, who had a clear and full knowledge of the nature and ends of divine institutions. Which in such cases is a just and authentic method of discovering and ascertaining the truth. In the institution of circumcision, *Gen. xvii*, no account is given of the meaning of that religious rite, any further than as it was a token of the covenant God then made with *Abraham*. But if we look into the prophet-

ic and apostolic writings (*Deut. x. 16. — xxx. 6. Jer. iv. 4. Rom. ii. 29. Col. ii. 11.*) we shall find it had relation to the *heart*; and signified the retrenching inordinate affections, or *the putting off the body of the sins of the flesh*, in order to dispose the mind to the sincere love and obedience of God. And every considerate person will allow this account to be so far satisfactory. And I doubt not but evidence of the same kind will appear more abundantly full and clear in the case before us, if we attend to the following considerations.

20. The temple, where the sacrificial rites were solemnized, is called the house of prayer, *Isa. lvi. 7*, and with relation too to the sacrifices and burnt-offerings there offered. For so the Lord speaks; *All the sons of the stranger, that join themselves to the Lord, to serve him, &c. even them will I bring to my holy mountain, upon which the temple stood, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon my altar; for mine house shall be called an house of prayer, for all people.* Here prayer, or solemn address to God, and sacrifices are terms equipollent. And it is further

observable ; that the temple, here called of God, *an house of prayer*, is also called of God, *an house of sacrifice*, 2 Chron. vii. 12, *I have chosen this place to myself, for an house of sacrifice*. Incense was an emblem of prayer : see *Luke i. 10. Rev. viii. 3, 4*. And sacrifice too comes under the same notion of address to God, *Psal. cxli. 2, Let my prayer be set forth before thee as incense, and the lifting up of my hands, as the evening sacrifice*.

21. This is also implied, 1 Sam. xiii. 12, *Therefore said I, the Philistines will come down upon me to Gilgal, and I have not made supplication unto the Lord : I forced myself therefore, and offered a burnt-offering*. Prov. xv. 8, *The sacrifice of the wicked is an abomination to the Lord ; but the prayer of the upright is his delight*. Hence the bullocks offered in sacrifice are sometimes elegantly put for verbal prayer, or address to God, *Hosea xiv. 2, Take with you words, and turn to the Lord, and say unto him, take away all iniquity, and receive us graciously : so will we offer up the bullocks of our lips*. Hence also such expressions as these ; *Psal. iv. 5, Offer unto God the sacrifices of righteousness*.

Psal. i. 14, *Sacrifice unto God thanksgiving.*  
Ver. 23. *Whoso sacrificeth praise, glorifieth me.* Psal. li. 17, *The sacrifices of God are a broken spirit.* 1. Pet. ii. 5, *Ye are an holy priesthood, to offer up spiritual sacrifices acceptable unto God.* Heb. xiii. 15, *By him let us offer up the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.*

22. Moreover, expenses, labours, pains, sufferings for God, kindness to the poor, are by the sacred writers *figuratively* called sacrifices, pleasing and acceptable to God. Which plainly shews, they understood *proper* sacrifices were acceptable to him in the same manner, *viz.* as attended with a pious and well disposed mind. Phil. iv. 18, *Having received the things you sent, an odour of a sweet smell, a sacrifice well pleasing to God.* Heb. xiii. 16, *But to do good and communicate, forget not: for with such sacrifices God is well pleased.* A pure and chaste body is also called a sacrifice, Rom. xii. 1. *Present your bodies a living sacrifice, holy and acceptable unto God.* The conversion of the *Gentiles* is considered as a sacrifice, Rom. xv. 16, *That I Paul should be the minister, or priest of Jesus Christ to the*

*Gentiles, ministering the gospel of God, that the offering up, or sacrificing, of the Gentiles might be acceptable, &c.* Hence it appears, that *Jewish* offerings, and sacrifices had respect to self-dedication; otherwise, the apostle could not have used them to signify his presenting the *Gentiles* to God. See *Isa.* lxvi. 20. *They shall bring all your brethren for an offering unto the Lord.* Blood spilt in God's service, is also called a sacrifice, *Phil.* ii. 17, *Yea and if I be offered upon the sacrifice and service of your faith.* Where likewise the service of faith, or faithful service to the interest of God, comes under the same notion. Agreeably to this, the souls of them, who were slain for the word of God, are represented to be under the altar, *Rev.* vi. 9, 10, the very place where the blood or *soul*, of the sacrifice was poured out, *Lev.* iv. 7, 18, 25, 30.\*

\* That the altar, under which *St. John* saw the souls of the martyrs, *Rev.* vi. 9, was the *great altar of sacrifice in the court of the temple*, must surely be allowed: for the blood, *lives*, or *souls*, of the sacrifices was poured out under no other altar but that. And though the whole scene of this, and the other visions, might be in the sanctuary; and though *St. John* might have his face towards that and his back towards the *great altar* in the court behind him; yet

23. This leads us to conceive, that probably the pouring out the blood of every sacrifice *at the bottom of the altar* denoted the readiness and resolution, or however the duty, of the person, who offered the sacrifice to lay down his *life* in adherence to God. And whereas our Lord, who was himself both sacrifice and sacrificer, [*he gave, or offered himself a sacrifice to God*, Eph. v. 2. Heb. ix. 14.] is styled *a Lamb without spot and blemish*, to denote his perfect holiness and purity, this suggests, that the sacrifice's being *without spot and blemish* de-

for all that, when the fifth seal was opened, he saw the *great altar* of sacrifice. For all that could be *seen* in the visions of the seals was portrayed or painted in hieroglyphic figures and mottos upon each leaf; which when unfolded and displayed, presented the several visions to his view, as they appeared upon the leaf; as Mr. Lowman hath very judiciously observed in his *paraphrase upon the revelation*, Chap. vi. in the contents, and Ver. 2, 4, 5, 7. When therefore the fifth seal was opened, and the fifth leaf was displayed, St. John saw the *great altar of sacrifice* portrayed upon that leaf, with a large quantity of blood at the bottom of it, representing the *lives* or *souls* of those who were slain for the word of God. For *blood* in the sacrificial style, at least, *is*, or stands for, the *life* or *soul*, (which are both signified by the same word in *Hebrew*: נֶפֶשׁ and in *Greek* ψυχή) see Lev. xvii. 14. Deut. xii. 23. And when St. John saw the blood of the martyrs at the bottom of the altar, he would naturally call it their *souls*, or *lives* sacrificed in the cause of true religion.

notes, that the sacrificer ought to perform the service, or to lead his whole life, with the utmost sincerity and sanctity of heart. Other ritual actions, as *washing the inwards and feet*, &c. I doubt not, had their spiritual meaning, which would not be difficult to be understood, by a people that were so much versed in moral figures and emblems. But as I am confined to Scripture evidence, I must insist upon nothing but what is there particularly explained. And what we have found there is sufficient to the present purpose. For

24. Laying all this together, it can, I think be no question, but *sacrifices were a symbolical address to God; intended to express before him the devotion, affections, dispositions, and desires of the heart by significative and emblematical actions.*

25. And thus, whatever is expressive of a pious and virtuous disposition may rightly be included in the notion of a sacrifice; as prayers, thanksgivings; expenses, labours and sufferings in the cause of religion; the faith and obedience of the converted Gentiles, alms-giving, &c.

26. Thus the worshipper *made a covenant with God by sacrifice*, Psal. l. 5. as thus



he solemnly expressed his gratitude or repentance; consecrated his life and all his powers and enjoyments to the honour of God; and was assured of the divine favour, while he continued true to his religious engagements.

27. Thus also we may form an idea of the *effect* that sacrifices had with God. Which cannot well be conceived to be any other than that of prayer and praise, or other expressions of our religious regards; which are pleasing to God, as they proceed from, or produce, good affections in us. Therefore as it is said, that *Cornelius'* prayers and alms came up for a memorial before God; and that the effectual fervent prayer of a righteous man, availeth much; it may in the same sense be said, that the worthy sacrifices of righteous men came up before God, and availed much. But,

28. Secondly, to what did they avail? Or what effect had they with reference to the *persons*, by whom they were offered? *Ans.* They were effectual to obtain the blessings desired. Particularly, sin-offerings or piacular sacrifices (to which we shall now wholly confine our inquiries) were available to the forgiveness of sin.

For it is often repeated in *Lev. iv, v, vi*, chapters, *and the priest shall make atonement* for him, or them, or for the sin, and *it shall be forgiven*. Now, taking the sacrifice as a penitent address to God, this may be accounted for in the same manner as all other declarations of forgiveness to those who repent. And to me it seems sufficiently to account for the efficacy of piacular sacrifices, that, *in the sight of God, and with regard to his acceptance*, the priest made atonement for sin, by sacrificing a beast, only as that was a sign and testimony of the sacrificer's pure and upright heart; or of that pious disposition, which the religious shedding of blood, and other sacrificial rites suggested to him.



### CHAPTER III.

#### OF TRANSFERRING OF GUILT AND BEARING OF SIN.

29. **BUT** others think differently upon this subject. They suppose, *that the guilt of the offender was transferred to, or laid upon the sacrifice; and that this was signified by the sacrificer's laying his hand upon the head*

C

*of it, as in the case of the scape goat; which therefore is said to bear upon him all the iniquities of the children of Israel. Hence it is concluded, that the sacrifice must be considered, as substituted in the place of the offender, and as dying in his stead; and so suffering a succedaneous, or vicarious punishment. And this is supposed to give us the true and proper notion of atonement; namely, the satisfying divine justice, by another's suffering the punishment, due to the criminal's sin, in his stead.*

30. This opens a large field of examination, which I shall divide into four parts.

1. Transferring of guilt. 2. Bearing of sin. 3. Vicarious punishment, or substituting the sacrifice in the place of the offender. 4. The true notion of atonement.

31. I. It hath been commonly supposed that the sin of the offender, was transferred to the sacrifice. This is grounded upon *Lev. xvi. 21. Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat. And upon this single instance the notion must rest. For no where is any*

sacrifice said to have sin *put upon it*, or to *bear sin*. Nor is there any foundation for the arguments taken from laying hands on the head of the sacrifice, or from the uncleanness contracted by burning the sin-offerings, [10, 11.] to prove, that sin was put upon such offerings. For hands were laid upon all sorts of sacrifices, as well as sin-offerings; [7.] and uncleanness, obliging persons to wash, was contracted by touching things where certainly no guilt was transferred, as *creeping things*, &c. *Lev. xi. 23, 24.—xv. 4—8.—xxii. 4, 5, 6.* We have therefore neither instance, nor argument left to justify, in any sense, the sentiment of transferring sin, but this here of the high priest's putting the iniquities of the children of *Israel* upon the scape goat. And how did he put them? Common sense will not allow us to imagine, that sin, which can truly be imputed to the offender alone, whose alone it is, was ever *really* transferred to another; much less to a brute altogether incapable of sin.

32. We must therefore conceive, that sin could be put upon the scape goat no otherwise than *figuratively*, or *interpretatively*; or so, as that the people might con-

sider and meditate upon what was done, as if their sins were laid upon the goat. It was a figurative instruction set before their minds, and was to have its effects there. For no where else could it have any effect: however not with God. For what effect could it have with him, that the guilt of any person was to be considered as if it were put upon a brute? But it might have a very good effect upon the minds of the worshippers, by shewing them, that their sins were certainly and effectually pardoned. Which I make no doubt was the meaning of putting the iniquities of the people upon the scape goat; and his carrying them away into a desert, uninhabited country, where he was no more to be regarded, or sought after. It signified that God had cast all their sins repented of, behind his back, put them out of his sight, and would never lay them to their charge.

33. II. And if we examine the scriptural notion of *bearing sin* or *iniquity*, perhaps we shall find this sentiment confirmed by it. The Hebrew word נָסָא *nasa* is always used when bearing sin is spoken of, except *Isa.* liii. 11, and *Lam.* v. 7, where

430 *sabal* is used. And I find in Scripture *nine* sorts of bearers of sin.

34. *First*, the great God is said to *bear* iniquity and sin. *Exod.* xxxii. 32, *And Moses returned unto the Lord and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now if thou wilt forgive* [νεπι. αφες bear] *their sin.*—xxxiv. 7, *The Lord, the Lord God,—Keeping mercy for thousands, forgiving* [νεπι. αφαιρων bearing] *iniquity, transgression, and sin.* *Num.* xiv. 18, *The Lord is long suffering and of great mercy, forgiving* [νεπι. αφαρων, bearing] *iniquity and transgression.* *Josh.* xxiv. 19, *Ye cannot serve the Lord; for he is an holy God: he is a jealous God, he will not forgive* [νεπι. ανησει bear] *your transgressions, nor your sins.* *Job* vii. 21, *And why dost thou not pardon* [νεπι. εποιησω—ληθην. bear] *my transgression, and take away mine iniquity?* *Psal.* xxv. 18, *Look upon mine affliction and my pain, and forgive* [νεπι. αφες bear] *all my sins.*—xxxii.

1. *Blessed is he whose transgression is forgiven* [νεπι. αφεθησαν. born.] *whose sin is covered.*—xxxii. 5,—*I said, I will confess my transgressions unto the Lord, and thou forgavest* [νεπι. αφηκας barest] *the iniquity.*

of my sin.—lxxxv. 2, *Thou hast forgiven* [ΓΝΩΣ. αΦΗΚΑΣ. hast born.] *the iniquity of thy people, thou hast covered all their sin.* Isa. xxxiii. 24, *And the inhabitant shall not say I am sick: the people that dwell therein shall be forgiven their iniquity.* [ΝΩΣ. αΦΕΘΗ. their iniquity shall be born.] Hos. xiv. 2. *Take with you words, and turn to the Lord; say unto him, take away* [ΝΩΠ. λαβητε bear] *all iniquity, and receive us graciously: so will we render the calves of our lips.* Mic. vii. 18, *Who is a God like unto thee, that pardoneth* [ΝΩΣ. εξαίρων. beareth] *iniquity, and passeth by the transgression of the remnant of his heritage?*

35. These are all the places, that I can find, where God is said, or supposed, to bear iniquity or sin. Obs. God is also said to bear a sinful place or people. Gen. xviii. 24,—*wilt thou also destroy and not spare* [ΝΩΠ. ανησεις. bear] *the place for the fifty righteous that are therein.*—Ver. 26, *And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare* [ΓΝΩΣΗ. αΦησω. I will bear] *all the place for their sakes.* Num. xiv. 19, *Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy,*

*and as thou hast forgiven* [πῆκων. ἰλεως εγενη. thou hast born] *this people, from Egypt, even until now.* Psal. xcix. 8,—*thou wast a God that forgavest* [κω. ευιλατος εγινω. didst bear] *them.* Isa. ii. 9,—*therefore forgive* [κωπ. ανησω. bear] *them not.*

36. Secondly, our Lord *Jesus Christ* is said to *bear* sins. Isa. liii. 11,—*he shall bear* [κω. ανοισα. *their iniquities.* Ver. 12—*and he bore* [κω. ανηνεγκε.] *the sins of many.*

37. Thirdly, of the angel God promised to send before the *Israelites* (Exod. xxiii. 21.) it is said, *he will not pardon* [κω. υποσεληται bear] *your transgressions.*

38. Fourthly, the priests and Levites are said to *bear sin.* Exod. xxviii. 38. *And it shall be upon Aaron's forehead, that Aaron may bear* [κω. εξαρα.] *the iniquity of the holy things.* Lev. x. 17. *Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it you to bear* [κω. ινα αφελητε.] *the iniquity of the congregation, to make atonement for them before the Lord.* Num. xviii. 1, *And the Lord said unto Aaron, Thou and thy sons, and thy father's house with thee shall bear* [κωπ. ληψεσθε] *the iniquity of the sanctuary, and—shall bear*



[*κρη. λεψεδε*] *the iniquity of your priesthood.*—xviii. 23, *But the Levites shall do the service of the congregation, and they shall bear* [*κρη. ληψονται.*] *their iniquity.*

39. Fifthly, those that were offended are requested to *bear* the sin and trespass of those that had offended them. Gen. i. 17, *So shall ye say unto Joseph, Forgive* [*κω. αφες* *bear*] *the trespass of thy brethren, and their sin ;—and now we pray thee, forgive* [*κω. δεξαι.* *bear*] *the trespass of the servants of the God of thy father.* Exod. x. 17. *Pharoah said unto Moses, Forgive* [*κω. προσδεξασδε* *bear*] *my sin only this once.* 1 Sam. xv. 25, *Saul said to Samuel, Pardon* [*κω. αρον.* *bear*] *my sin.*—xxv. 28. *Abigail said to David, Forgive* [*κω. αρον.* *bear*] *the trespass of thine handmaid.*

40. Sixthly, the Scape Goat. Lev. xvi. 22. *And the goat shall bear* [*κρη. ληψεται.*] *upon him all their iniquities, unto a land not inhabited.*

41. Seventhly, the criminals themselves are said to *bear* iniquity and sin. Lev. vii. 18. —*the soul that eateth of it, shall bear* [*κρη. ληψεται.*] *his iniquity.*—xvii. 16, —*then he shall bear* [*κρη. και ληψεται.*] *his iniquity.* See Exod. xxviii. 43, Lev.

v. 1, —xx. 17, 19, 20, —xxii. 9. 16,—xxiv. 15, Numb. ix. 13, —xiv. 34,—xviii. 22, —xxx. 15, Ezek. xvi. 58, —xxiii. 35, 49, —xxxix. 26, —xliv. 10, 12, 13.

42. Eighthly, the children of the *Israelites* bare the sins of their parents in the wilderness forty years. Numb. xiv. 33, *And your children shall wander in the wilderness forty years, and bear your whoredoms.* And, Lam. v. 7, the whole nation in the Babylonish captivity complains, *Our fathers have sinned and are not, and we have born their iniquities.*

43. Ninthly, the prophet Ezekiel bare the iniquity of the house of Israel, Ezek. iv. 4, 5, 6, *Lie thou also on thy left side, and lay the iniquity of the house of Israel upon it : according to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days : So shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days : I have appointed thee each day for a year.*

44. These are all the bearers of sin, and these all the places I can find where they are said to *bear sin* in scripture. Now observe,

45. (1.) That no *Levitical* sacrifice is ever said to *bear sin*. The scape-goat did bear sin ; but it was not sacrificed, or slain.

46. (2.) When the great God is said to *bear sin*, the meaning, I apprehend, must be, that he *took* or *carried it away* : for this is a common and current sense of the word נָסָא *nasa*. *Gen.* xlvii. 30. *Thou shalt carry me out of Egypt.* *Exod.* x. 19. *a strong wind took away the locusts.* *Lev.* x. 4, *carry your brethren out of the camp.* *Numb.* xvi. 15, *I have not taken one ass for them.* *1 Sam.* xvii. 34, *a lion—took a lamb out of the flock.* *1 Kin.* xv. 22, *and they took away the stones of Ramah.*—xviii. 12, *the spirit of the Lord shall carry thee whether I know not.* *2 Kin.* xxiii. 4, *and carried the ashes of them unto Bethel.* *1 Chr.* x. 12, *took away the body of Saul.* *2 Chr.* xii. 11, *came and fet them [took them away] and brought them again into the guard chamber.*—xiv. 13, *they carried away much spoil.*—xvi. 6. *carried away the stones of Ramah.* *Job* xxiv. 10. *they take away the sheaf.*—xxvii. 21. *eastwind car-*

rieth *him* away.—xxxii. 22. *my Maker would soon take me away.* Eccl. v. 15,—*which he may carry away in his hand.* Isa. viii. 4, *the spoil of Samaria shall be taken away.*—xv. 7, *shall they carry away to the brook.*—xl. 24, *whirlwind shall take them away.*—xli. 16, *wind shall carry them away.*—lvii. 13, *wind shall carry them all away.*—lxiv. 6, *have taken us away.* Ezek. xxix. 19, *he shall take [away] her multitude.*—xxxviii. 13, *art thou come—to carry away silver?* Dan. i. 16, *Melzar took away the portion.* Dan. xi. 12, *when he hath taken away the multitude.* Hos. i. 6, *I will utterly take them away.*—v. 14, *I will take away.* Amos iv. 2, *he will take you away with hooks.* Mic. ii. 2, *and take them away.* Mal. ii. 3, *shall take you away.* Job vii. 13, *my couch shall ease [take away, remove] my complaint.*

47. More places might be produced ; and indeed the texts where it signifies bearing by way of *remove*, as *bearing the ark*, &c. are very numerous. But those I have quoted, as they are easy and obvious, they are sufficient to shew, that this is not a forced, but a natural and common sense of the word. And in this sense it is

easy to conceive, how the great God *bears sin* ; viz. as he pardons, removes, or *takes away* the guilt of it ; and our translators have once [Hos. xiv. 2.] and the Septuagint hath several times so rendered it. כָּלִי too, Isa. liii. 11. will admit the sense of *carrying off*, or *away*, Isa. xlvi. 4, *Even I will carry you off, and I will deliver you.* This word is also used Isa. liii. 4, *he hath carried our sorrows* ; which doubtless St. Matthew (chap. viii. 17) understood in the sense of *removing* or *carrying off*, when he saith ; *himself took [away] our infirmities, and bare [carried off] our sicknesses.*

48. (3.) And in the same sense, or one near akin to it, our blessed Lord,\* and the Jewish high-priests, priests, and levites, *bare sin*, as they made atonement for sin, or suffered or did those things which

\* This idea the writers of the New-Testament give us of atonement and pardon ; particularly in relation to our Lord. John i. 29, *The Lamb of God [ὁ αἰρων] which taketh away the sin of the world.* 1 John iii. 5, *He was manifested that he [αἶν] might take away our sins.* Rom. xi. 27, *When [ἀφελωμαι] I shall take away their sins.* Heb. x. 4, *It is not possible that the blood of bulls and goats should [ἀφαιρειν] take away sins.* Ver. 11, *Which can never [περιελειν] take away sins.* Put away sin, and bear the sins of many, signify the same thing, Heb. ix. 26, 28.

God was pleased to appoint as proper, on their part, either for the removal, or to signify the removal or *taking away* of guilt. Even as the scape-goat *made atonement for sin*, by *bearing* or carrying upon him all the iniquities of the children of Israel unto a land not inhabited ; [Lev. xvi. 10, 22.] which was a figurative way of signifying the total removal of guilt. Thus also the angel, God sent before the Israelites, and those who forgave such as had offended them, might *bear sin*, by *taking it away*, or removing it out of their thoughts, so far as it was disgusting, or so far as concerned the punishment of it. Or

49. (4.) They might *bear sin*, and God might bear a sinful place or people, as they *forbear*, or endured it with lenity and patience ; for so the word *nasa* sometimes signifies. Prov. xxx. 21, *four things the earth cannot bear*. Isa. i. 14, *Your appointed feasts I am weary to bear*. Jer. xlv. 22, *So that the Lord could no longer bear, because of the evil of your doings, &c.*

50. (5.) The word also denotes to *bear a burden* ; and so metaphorically to bear, or to be liable to bear, or endure punishment and suffering. Thus criminals bore

their own iniquities. And when the innocent were so related to, or connected with the criminals, as that the innocent must of course and unavoidably suffer with them, in this case the innocent are said to bear the sin of the guilty, as they shared in their sufferings. So the children of the Israelites bare the whoredoms of their parents in the wilderness. And so Lot would have been *consumed in the iniquity of Sodom*, had he not escaped for his life, Gen. xix. 15. Also in national cases, when a people, one generation after another, corrupt themselves, and depart from God; at length, when they have filled up their measure, God justly brings upon the last and most corrupt generation such signal judgments, as shew his great displeasure against them and their wicked ancestors. This was the sad case of the wretched Jews in the Babylonish captivity, Lam. v. 7. [42] See Luke xi. 47—51. Gen. xv. 16. Mat. xxiii. 32. But

51. (6.) How the prophet *Ezekiel* bare the iniquities of the children of *Israel* by lying upon his side, is uncertain. If he personated the *Israelites*; then he prophetically represented in his own person the punish-

ment which they themselves should really bear. If as others think, he personated *God*; then he prophetically represented *God's bearing their sin* patiently, or his forbearing their punishment a certain number of years.

52. Upon the whole, it is abundantly evident, no proof can be drawn from Scripture, that *bearing sin* includes the notion of "transferring of guilt" from the nocent to the innocent.

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## CHAPTER IV.

### OF VICARIOUS PUNISHMENT, AND ATONEMENT.

53. III. ***BUT** if the sacrifice was substituted in the stead of the offender, and suffered the death due to him : or, in other words, if the death of the victim was a vicarious punishment ;\* then it will follow, that the victim did so far bear the sin of the offender, that it suffered in his stead, and bore the punishment which should have fallen up-*

\* *Victimae anima, seu vita, vice sentis ipsius animae datur. Outram de Sacr. p. 337. Victimae Mosaicæ piaculares sentium in locum surrogatae erant ; ut quae idem poenae genus (nempe vitae exitium) passae fuerint, quo sentes ipsi liberati erant. Ibid. p. 349.*



*on him. Ans.* The victim is *never* said to be offered, or to die in the stead of the sinner. *Abraham* (Gen. xxii. 13) *took the ram and offered him up for a burnt-offering instead of his son Isaac.* But every body knows this is foreign to the present purpose. The cutting off the heifer's head in case of secret murder (Deut. xxi. 1—10,) might represent the punishment due to the murderer, and the readiness of the elders to punish him, by shedding his blood, could he be found; and so was a proper mean of clearing themselves of the guilt which would have lain upon *them*, had they taken no notice of a murder committed in their neighbourhood; nor expressed their abhorrence on it, and their readiness to discover and punish the murderer. And thus indeed, till the murderer was discovered, the slaying the heifer served *their* purpose as well as if they had put him to death. But not as if the heifer died either in their stead, or his stead, (for, if afterwards he was found, he was to suffer capital punishment) but as by the whole ceremony they signified their willingness and true desire to find him out and to punish him. Which, as the case stood, was all they could possibly do.

54. The sins for which sacrifices were generally offered were sins of ignorance, and ceremonial uncleanness, which were not capital by law. The victim therefore could not die in the offender's stead, when his offence was not punishable with death.

55. If the virtue or efficacy of every pica-  
cular sacrifice consisted in suffering a vica-  
rious punishment ; then, whereas that pun-  
ishment was the same in all such sacrifices,  
by whomsoever offered, it must have had its  
effect in *all* those sacrifices ; and they must  
*all* have been equally acceptable to God, as  
such. Which is well known to be false.

56. Indeed the victim might, and I sup-  
pose did, represent the person who offered  
it, in the symbolical, interpretative sense ;  
namely, as whatever was done to that was  
to be applied to himself, to shew him the  
demerit of sin in general, how he ought to  
slay the brute in himself, and devote his life  
and soul to God, &c. But this is very re-  
mote from the victim's suffering in his  
stead, the death which he deserved to die  
for his sins ; or suffering a *vicarious pun-*  
*ishment*. Which seems to be a contradic-  
tion in terms. For as there cannot be a  
vicarious guilt, or as no one can be guilty

in the stead of another ; so there cannot be a vicarious punishment, or no one can be punished instead of another. Because punishment in it's very nature connotes guilt in the subject which bears it.

57. IV. *But is not vicarious punishment, or the victim's suffering death in the offender's stead, as an equivalent to divine justice, included in the notion of atonement ?*

*Ans.* No : for atonement was made with the scape-goat, Lev. xvi. 10, though he was not slain, but let loose in the wilderness, the properest place for his subsistence. And in three instances of sin, one of which was wilful, Lev. v. 1, 2, 3, 4, if the offender was not able to bring a lamb, or two turtle doves, or young pigeons, he was allowed to *bring the tenth part of an ephah of fine flour for a sin-offering*, and by burning a handful of it, the priest is directed to *make an atonement for him*, ver. 11, 12, 13. Which, however it might serve to assist the offerer's meditations, could never suggest the idea of vicarious punishment.

58. Nor did the shedding of blood in *itself* imply atonement by vicarious punishment. For it is never said, that atonement was made for sin by *peace-offerings* : con-

sequently, we have no ground to suppose vicarious punishment in such sacrifices; though blood was shed and sprinkled in them, as well as in *sin offerings*.

59. It is said indeed, Lev. xvii. 11, *Ye shall not eat blood: for it is the blood that maketh atonement for the soul*. But how? By way of vicarious punishment? Not a word of that. Therefore we are at liberty to judge; that the blood made atonement in sin-offerings, as the shedding, sprinkling, and pouring of it out at the foot of the altar signified the sacrificer's devoting his very life to the honour and service of God. And these being the principal rites relating to the expiation of sin, God prohibited the eating of blood (and of fat too, Lev. vii. 25,) to keep up in the people's minds a reverend regard to religious solemnities.

60. But as the sense of *atonement* seems hitherto rather to have been taken for granted than understood, let us search the scriptures, and try if we can gain clear and distinct ideas of it. Observe then;

61. The word *atonement* is always in our bibles, (I mean in the Old Testament) rendered from some tense or noun derived from the root *כפר* *caphar*. Nor is there any

Hebrew word we translate *atonement*, but what comes from that root.

62. From the root **כפר** *caphar* are derived words of seven significations. 1. The first signification is to *pitch*, to *smear with pitch*; a *mercy-seat*, or *propitiatory*. 2. *To make atonement*. 3. *A village*. 4. *A bowl*, or *bason*. 5. *Hoar-frost*. 6. *Camphire*. 7. *A young lion*. The five last senses have no relation, that I can see, to the present affair; and therefore only the two first remain to be examined.

63. *To pitch*, to *smear with pitch*, seems to be the natural, and original sense of the word; though it is so used but once; namely, Gen. vi. 14, **וכפר** and *thou shalt pitch it*, the ark, *within and without* **וכפר** *with pitch*. The sense, when it signifieth the *mercy-seat* and *atonement* seems to be transferred from covering and securing with pitch to things of a different nature.

64. As it signifieth a *propitiatory*, or *mercy-seat* it is always used for the cover of the ark of the covenant; and is never described, but by its materials, dimensions, and the place where it stood. Only we learn from Lev. xvi. 2, it was upon the *mercy-seat* God always appeared in the

bright cloud, the symbol of his presence. There he *dwelt between the cherubims*, Psal. lxxx. 1. And further the Lord tells Moses, Exod. xxv. 22, that he would *meet with him*, and *commune with him from above the mercy-seat*. That was the place from whence he should hear the voice issue, giving him orders what to do; and there he must suppose was the divine presence. And accordingly, Num. vii. 89, it is said, when *Moses went into the tabernacle of the congregation to speak with him*, then he heard the voice of one speaking unto him from off the mercy-seat, that was upon the ark of testimony, from between the two cherubims : and he spake unto him. And upon the great day of atonement Aaron is ordered to burn incense in the holy place, that the smoke might cover the mercy-seat, Lev. xvi. 14, and to sprinkle the blood of the sacrifices upon, and before the mercy-seat. Any further express account of the end and use of the mercy-seat, I find not in all the Old Testament. Nor can I conceive what the meaning of it could be, unless it was to denote, that from thence the mercy of God was dispensed to the people; and that he had his standing,

as it were, upon that in all his transactions with them: to shew, that mercy and goodness were his throne; the ground and basis of that intercourse which he held with the children of Israel; and that all their services and devotions were to have respect to that, or to God as seated upon a throne of mercy.

65. As it signifieth *atonement*, or hath relation to that sense, it is to be found only in the following places, and is thus variously rendered by our translators.

66. I. *As a verb.*

(1.) *Make an atonement, atonement made.* Exod. xxix. 33. [for the altar] 36, 37.—xxx. 10, 10, \* 15, 16.—xxxii. \* 30. Lev. i. 4.—iv. 20, 26, 31, 35.—v. 6, 10, 13, 16, 18.—vi. 7.—vii. 7.—viii. 34.—ix. 7, 7.—x. 17.—xii. 7, 8.—xiv. 18, 19, 20, 21, 29, 31, 53. [for the house]—xv. 15, 30.—xvi. 6, 10, 11, 16, 17, 17, 18, 24, 27, 30, 32, 33, 33, 33, 34.—xvii. 11, 11.—xix. 22. Num. v. 8.—vi. 11.—viii. 12, 19, 21.—xv. 25, 28, 28.—xvi. \* 46, 47.—xxv. \* 13.—xxviii. 22, 30.—xxix. 5.—xxxi. \* 50. 2 Sam. xxi. \* 3. 1 Chron. vi. 49. 2 Chron. xxix. 24. Neh. x. 33. (2.) Be merciful to, Deut. xxi.

\* 8.—xxxii. \* 43. (3.) Purge, purge away, purged, cleansed, Num. xxxv. \* 33. 1 Sam. iii. 14. Psal. lxxv. \* 3.—lxxix. \* 9. Prov. xvi. \* 6. Isa. vi. \* 7. —xxii. \* 14.—xxvii. \* 9. [the altar] Ezek. xliii. 20, 26. (4.) Reconcile, make reconciliation, reconciling, Lev. vi. 30.—viii. 15. [the holy place, tabernacle, altar] —xvi. 20. Ezek. xlv. 15, 17, 20. Dan. ix. \* 24. (5.) Pacify, appease, Gen. xxxii. \* 20. Prov. xvi. \* 14. Ezek. xvi. \* 63. (6.) To put off. Isa. xlvii. \* 11. (7.) Forgive, pardon, Deut. xxi. \* 8. 2 Chron. xxx. \* 18. Psal. lxxviii. \* 38. Jer. xviii. \* 23. (8.) To disannul, Isa. xxviii. \* 18.

67. II. *As a noun.* (1.) Sum of money, Exod. xxi. \* 30. (2.) A ransom, Exod. xxx. \* 12. Job xxxiii. \* 24.—xxxvi. \* 18. Prov. vi. \* 35.—xiii. \* 8.—xxi. \* 18. Isa. xliii. \* 3. Psal. xlix. \* 7. (3.) Satisfaction, Num. xxxv. \* 31, 32. (4.) Bribe. 1 Sam. xii. \* 3. Amos v. \* 12. (5.) Atonement, atonements, Exod. xxix. 36.—xxx. 10, 16. Lev. xxiii. 27, 28.—xxv. 9. Num. v. 8.—xxix. 11.

68. These are all the places in the bible where the word *כַּפָּר* *caphar*, or its conju-



gates, as they have relation to atonement, are to be found ; in number 121.

69. In all places in the levitical law, where *atonement* is said to be made by sacrifice for *persons*,\* the word, so far as I can perceive, is every where used in one uniform sense. And therefore, by comparing such passages we shall gain no advantage : because they are not so many different instances of a *known* sense ; but are to be considered only as one single instance of a *doubtful* sense, which we are now inquiring after.



## CHAPTER V.

### AN EXAMINATION OF THE TEXTS WHERE ATONEMENT IS SPOKEN OF WITH NO RELATION TO LEVITICAL SACRIFICES.

70. **THE** texts then, which we are to examine, are those where the word is used *extra-levitically*, or with no relation to sa-

\* Atonement is said to be made for a *house*, the *holy place*, *tabernacle*, *altar*, Lev. xiv. 53.—xvi. 20. Ezek. xliii. 20, 26.—xlv. 20. This atonement Mr. Pierce thinks was on account of the uncleanness of the persons who belonged to them, or attended upon them. Lev. xvi. 19. See his note upon Heb. ix. 22.

crifices; that we may be able to judge what it imports, when applied to them. The places in the foregoing collection of texts, marked with an asterism (\*) are all of this sort that I can find, in number 37. I shall take them just as they lie; and choose, in giving the sense of them, to point out the EFFECT, answering to the question, *What is done?* Answer; *the resentment of a king is appeased.* And then the MEANS, in answer to the question, *By what, for what, upon what account, or in what way is the thing done?* Answer, *By wise and prudent conduct.* And these two, the effect and the means; what was done, and how it was done, I think, will take in the whole compass of the subject; and give us as distinct an idea, as we can have of atonement.

<p>71.(1.) EXOD. xxx. 15, 16, <i>The rich shall not give more, and the poor shall not give less, than half a shekel, when they give an offering unto the Lord;</i> לַיהוָה to make an atonement for</p>	<p>EFFECT. Exemption from some deadly distemper. Ver. 12, <i>That there be no plague amongst them,</i> i. e. the people, <i>when thou numberest them.</i> MEAN. Half a shekel given by ev-</p>
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*your souls. 16, And thou shalt take the atonement-money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation ; that it may be a memorial unto the children of Israel before the Lord* *לכפר* *to make atonement for your souls, or lives.*

72. (2.) Ex. xxxii. 30, *Moses said unto the people, ye have sinned a great sin : and now I will go up unto the Lord, peradventure* *אכפרה* *I shall make an atonement for your sin.*

every one that was numbered to the service of the tabernacle.

**EFFECT.** The exemption of the Israelites from destruction, or total excision.

**MEANS.** The prayers of Moses, ver. 31, *And Moses returned unto the Lord, and said, oh, this people have sinned a great sin, &c.* 32, *Yet now if thou wilt, forgive their sin, &c.*

73. (3.) Num. xvi. 46, 47, *And Moses said unto Aaron, take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, ויכפר and make atonement for them: for there is wrath gone out from the Lord; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and behold the plague was begun among the people: and he put on incense, ויכפר and made an atonement for the people.*

EFFECT. The staying of the plague. Ver. 48, *And he stood between the dead and the living, and the plague was stayed.*

MEAN. Aaron's standing in the midst of the congregation with a censer of burning incense in his hand, the symbol of prayer. Psal. cxli. 2. Luke i. 9, 10. Rev. viii. 3.

74. (4.) Num. xxv. 13, *And he [Eleazar] shall have it, and his seed after him, even*

EFFECT. A stop put to the plague which raged in the camp.

*the covenant of an everlasting priesthood ; because he was zealous for his God,* זִמְרִי  
and made an atonement for *the children of Israel.*

75. (5) Num. xxxi. 50, *We have therefore brought an oblation for the Lord, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets,* זִמְרִי to make an atonement for our souls before the Lord.

76. (6) 2 Sam. xxi. 3, *David said unto the Gibeonites, what shall I do for you ? and wherewith* זִמְרִי *shall I make the atonement, that ye may bless the inheritance of the Lord ?*

MEAN. Doing justice upon two criminals, Zimri and Cozbi. Ver. 7, 8.

EFFECT. Uncertain.

MEAN. An offering out of the spoils.

EFFECT. Satisfaction to the injured Gibeonites.

MEANS. Left to them to appoint ; and determined in an act of justice upon bloody Saul's family, who had massa-

ored the Gibeonites, ver. 1; which was accepted, ver. 14, *and after that God was intreated for the land.*

77. (7) Deut. xxi. 8, רַחֵם Be merciful unto[atone] *thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood רַחֵם shall be forgiven [shall be atoned to] them.*

78. (8) Deut. xxxii. 43, *Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries רַחֵם and will be merciful to [will atone] his land and his people.*

E 2

EFFECT. Exemption from the judgments of God.

MEANS. The slaying of an heifer, solemn protestation of innocence, and the prayers and supplications of the elders of the city.

EFFECT. The protection of Israel against their enemies, and the enjoyment of other blessings.

MEAN. The pure goodness of God.

79.(9) Num. xxxv.  
33, *The land cannot*  
יָכַר be cleansed [a-  
tonement cannot be  
made for the land]  
*of [for] the blood that*  
*is shed therein, but by*  
*the blood of him that*  
*shed it.*

EFFECT. A dis-  
charge from the pun-  
ishment due to mur-  
der.

MEAN. Justice  
executed in putting  
the murderer to  
death.

80.(10) Psal. lxxv.  
3, *Iniquities prevail*  
*against me, as for our*  
*transgressions* תַּכְפֹּר  
*thou shalt purge them*  
*away, [atone, pardon*  
*them.]*

EFFECT. Non-  
punishment of sin.

MEAN. The mer-  
cy of God.

81.(11) Psal. lxxix.  
9, *Help us, O God of*  
*our salvation, for the*  
*glory of thy name :*  
*and deliver us,* וְכַפֵּר  
*and purge away*  
*[make an atone-*  
*ment for] our sins,*  
*for thy name's sake.*

EFFECT. Deliv-  
erance from suffer-  
ings and enemies.

MEAN. The good-  
ness of God.

82.(12) Prov. xvi.  
6, *By mercy and*  
*truth iniquity* יָכַר *is*

EFFECT. The turn-  
ing away the anger  
of God in public

purged [atoned :]  
and by the fear of the  
Lord men depart  
from evil.

83. (13) Isa. vi. 7.  
And he laid it upon  
my mouth, and said,  
Lo, this hath touched  
thy lips, and thine in-  
iquity is taken away,  
and thy sin יִכָּפֵר is  
purged, [atoned.]

84. (14) Isa. xxii.  
14.—Surely this ini-  
quity shall not be pur-  
ged from you, יִכָּפֵר  
[atoned to you] till  
ye die, saith the Lord  
of hosts.

calamities, See *Patr.*  
*Paraph.*

MEANS. Mercy  
and truth, benevo-  
lence, and justice  
practised “ amongst  
men.

EFFECT. Pardon  
of sin, in sparing the  
prophet's life : for  
having seen the Lord  
of hosts, he feared he  
should be destroyed,  
ver. 5.

MEAN. The mer-  
cy of God. [Touch-  
ing his lips with a  
live coal was, I con-  
ceive, only a sign of  
pardon, and of his  
being endowed with  
the prophetic spirit.]

EFFECT. [of this  
negative atonement]  
the continuance of  
calamity and suffer-  
ing till they were de-  
stroyed.

MEAN. God's de-



nying his mercy because of their incorrigible wickedness, ver. 12, 13, God's mercy could have atoned their iniquity : but would not.

85. (15) Isa. xxvii.  
7, 8, 9, *Hath he smitten him as he smote [his enemies] those that smote him? or is he slain according to the slaughter of them that are slain by him? Ver. 8, In measure, when it shooteth forth, thou wilt debate with it ; (i. e. in due proportion, according as the nation brings forth the fruits of righteousness, thou wilt plead with them by afflictions;) He stayeth his rough wind in the day of*

EFFECT. The reformation of the land from idolatry, and the preventing of their destruction.

MEAN. Affliction brought upon them by the wisdom and goodness of God.

*his east wind.* (He may chide and punish, but means not to destroy you utterly.) Ver. 9, *By this [affliction] therefore shall the iniquity of Jacob* יַעֲקֹב *be purged, [atoned,] and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalk stones that are beaten in sunder, the groves and images shall not stand up.*

86. (16) Dan. ix. 24, *Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins,* וְלַכַּפֵּר *and to make reconciliation [atonement] for iniquity, and to bring*

This text speaks of the sacrifice which the Messiah offered up unto God; which, as it is the principal subject of our inquiry, we shall reserve, till we have gone through all the other texts; and then we shall be enabled to

*in everlasting righteousness, &c.*

87. (17) Gen. xxxii. 20, *For he [Jacob] said, אָנֹכִי I will appease [atone] him [Esau] with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.*

88. (18) Prov. xvi. 14, *The wrath of a king is as messengers of death, but a wise man יָכָרֵם will pacify [atone] it.*

89. (19) Ezek. xvi. 63. Ver. 60, *Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.* Ver. 61, *Then thou*

*examine and explain it to greater advantage.*

**EFFECT.** The calming of Esau, and preventing his falling in a hostile manner upon Jacob, and his family.

**MEAN.** A handsome present of cattle.

**EFFECT.** Preventing any one's suffering by the wrath of a king.

**MEAN.** Wise and prudent conduct.

**EFFECT.** Israel's return to their former state, ver. 55, after they had been in captivity, ver. 53.

**MEAN.** The goodness of God, remembering his covenant.

*shalt remember thy ways, &c. Ver. 62, And I will establish my covenant with thee, and thou shalt know that I am the Lord. Ver. 63, That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when כִּנְפִי I am pacified [atoned] towards thee for all that thou hast done, saith the Lord.*

90. (20) Isa. xlvii. 11, *Therefore [speaking of wicked and insolent Babylon] shall evil come upon thee, thou shalt not know whence it riseth: and mischief shall fall upon thee, thou shalt not be able*

**EFFECT** [of this negative atonement] calamity and suffering.

**MEANS.** No means that they could use. No counsels, no enchantments or sorceries, which their astrologers, star-ga-

מָנָס to put it off [to atone it.]

zers, &c. could use, should save them from evil, ver. 12, &c.

91. (21) Deut. xxi.

8. See above, No. 7.

92. (22) 2 Chron.

xxx. 18, *Hezekiah prayed, saying, the good Lord יְיָ pardon [atone] every one, 19, that prepar-eth his heart to seek God,—though he be not cleansed according to the purification of the sanctuary. 20, And the Lord hearkened to Hezekiah, and healed the people.*

EFFECT. Acceptance of the service and worship of the people, as if they had been regularly purified; and probably deliverance from some bodily distemper inflicted; for it is said, ver. 20, *That the Lord healed the people.*

MEANS. The prayers of king Hezekiah.

93. (23) Psal. lxxviii. 37, *For their heart was not right with him, neither were they steadfast in his covenant. 38, But he being full of com-*

EFFECT. Exemption from destruction.

MEAN. The divine compassion.

*passion, נָסַח forgave,  
[atoned] their ini-  
quity, and destroyed  
them not.*

94. (24) Jer. xviii.  
23, *Yet, Lord, thou  
knowest all their  
counsels against me  
to slay me, נָסַח for-  
give [atone] not  
their iniquity, nei-  
ther blot out their sin  
from thy sight, but  
let them be over-  
thrown before thee.*

95. (25) Isa. xxviii.  
18, *And your cove-  
nant with death נָסַח  
shall be disannulled,  
[atoned] and your a-  
greement with hell  
shall not stand; when  
the overflowing  
scourge shall pass  
through, then ye  
shall be trodden down  
by it.*

EFFECT [of this  
negative atonement]  
destruction. *Let their  
men be put to death,  
let their young men  
be slain.*

MEANS. God's  
denying his mercy,  
and executing his  
justice.

EFFECT. Ye shall  
not be safe, as ye pre-  
sume, ver. 5, but my  
judgments shall o-  
vertake you.

MEANS. God's a-  
toning, blotting out,  
smearing over, can-  
celling their covenant  
with death, *i. e.* he  
would bring death  
upon them, notwith-  
standing their secu-

rity, and the means they had used to save themselves.

96. (26) Exod. xxi. 29, 30, *If an ox, when the owner knew he was wont to push with his horn, shall kill a man—the owner shall be put to death.* 30, *If there be laid on him* כסף a sum of money [atonement money] *then he shall give for the ransom of his life whatever is laid upon him.*

EFFECT. Exemption from death.

MEAN. Sum of money paid.

97. (27) Exod. xxx. 12, *When thou takest the sum of the children of Israel, after their number; then shall they give every man* כסף a ransom [an atonement] *for his soul,—that there be no plague amongst them, &c.*

See No. 1.

98. (28) Job xxxiii.

24. When God visits his man with bodily diseases, so that (ver. 22,) *his soul draweth near unto the grave, and his life to the destroyers.* (Ver. 23,) *If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:* [which he ought to follow.] (Ver. 24,) *Then he is gracious unto him, and saith, [or, then he shall have compassion upon him, and say,] Deliver him from going down into the pit, I have found כֶּפֶר a ransom [anatonement.] Ver. 25,) *His flesh shall be fresher than a child's, &c.**

Which Dr. Patrick paraphraseth thus, (ver. 23.) 'If then there come a divine messenger unto him; a rare person, that can expound the mind of God, and persuade the sick man to repent, and amend his life: (ver. 24.) He shall beseech God to be gracious unto him, saying, Spare him, good Lord, and rescue him from going down into the grave: let it satisfy thee that thou hast corrected him, and that I have found him a penitent.' *Then his flesh, &c.*

EFFECT. Being saved from death, and restored to life.



MEANS. Correction on God's part, and repentance on the sinner's. Ecclus. xxxv. 3, *To depart from wickedness is a thing pleasing to the Lord: and to forsake unrighteousness is a propitiation, or atonement.*

99. (29) Job xxxvi. 18, *Because there is wrath, beware lest he [God] take thee away with his stroke: then a great כֶּסֶף ransom [atonement] cannot deliver thee. (Ver. 19,) Will he esteem thy riches? &c.*

100. (30) Prov. vi. 35, *He [the jealous man] will not regard any כֶּסֶף ransom [atonement,] neither will he rest*

EFFECT [of this negative atonement] non-exemption from death.

MEANS. No means, no consideration, not of his riches, or forces, how much soever they may prevail with men.

EFFECT. Non-exemption from revenge.

MEANS. No presents whatsoever.

*content, though thou  
givest many gifts.*

101. (31) Prov.  
xiii. 8, *The* רַכּוּס ransom  
[atonement] *of*  
*a man's life are his*  
*riches, &c.*

102. (32) Prov.  
xxi. 18, *The wicked*  
*shall be* רַכּוּס a ransom  
[an atonement] *for*  
*the righteous; and*  
*the transgressor for*  
*the upright.*

103. (33) Isa.  
xliv. 3, *I am the Lord*  
*thy God, the holy one*  
*of Israel, thy Sa-*  
*viour; I gave Egypt*  
*for* רַכּוּס thy ransom  
[atonement] *Ethi-*

EFFECT. Saving  
a man's life.

MEAN. A sum  
of money given.

EFFECT. Deliv-  
erance of the right-  
eous from dangers,  
or mischiefs.

MEAN. The suf-  
ferings of the wick-  
ed. The righteous  
shall be delivered at  
the expense of the  
wicked. The wick-  
ed shall suffer that  
the righteous may  
escape.

EFFECT. The  
deliverance and pros-  
perity of Israel.

MEAN. Great ca-  
lamities brought up-  
on the Egyptians, E-  
thiopians, and Sabe-

*opia and Seba for thee.*

104. (34) Psal. xlix. 7, *None of them can by any means redeem his brother, nor give to God* <sup>וְלֹא</sup> *a ransom [atonement] for him: (Ver. 9,) that he should live for ever, and not see corrup-*  
*tion.*

105. (35) Num. xxxv. 31, *Ye shall take no* <sup>וְלֹא</sup> *satisfaction [atonement] for the life of the murderer, which is guilty of death; but he shall be surely put to death. Ver. 32, And ye shall take no* <sup>וְלֹא</sup> *satisfaction [atone-*  
*ment] for him that*

*ans. That thou mightest be delivered, and made happy, I brought great calamities upon other nations.*

**EFFECT** [of this negative atonement] non-exemption from death.

**MEANS.** No consideration; nothing any man can give or do to God.

**EFFECT** in the first case, non-exemption from death: in the second, no release from confinement in the city of refuge.

**MEAN.** In both cases, no equivalent in money, or otherwise.

*is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.*

106. (36) 1 Sam. xii. 3,—*whom have I defrauded? whom have I oppressed? or of whose hands have I received* כָּסֶפֶת *any bribe, [atone-*  
*ment.]*

(37) Amos v. 12,—*they afflict the just, they take a bribe* כָּסֶפֶת *[an atone-*  
*ment.]*

EFFECT. Ex-emption of the guilty from punishment.

MEAN. A premium given.

## CHAPTER VI.

### REFLECTIONS UPON THE PRECEDING EXAMINATION.

107. **THESE** are all the places where the word כָּסֶפֶת *caphar*, as it hath any respect to *atonement*, is to be found with no relation

to sacrifices. In passing a judgment upon them the first thing to be done, is to sort them according to the different cases to which they belong. And

(1) Obs. In some cases persons make atonement for themselves, as No. 1, 5, 12, 14, 17, 18, 20, 26, 28, 29, 30, 31, 35, 36, 37. In other cases atonement is made for them by others, as No. 2, 3, 4, 6, 7, 8, 9, 10, 11, 13, 15, 16, 19, 22, 23, 24, 32, 33, 34.

(2.) One place, No. 16, relateth to the *Messiah*; the examination of which we wave at present, for the reason already given.

(3.) One to the disannulling of an agreement, No. 25.

(4.) Six relate to the dealings of one man with another, No. 17, 18, 30, 31, 36, 37. In these cases one person is supposed to be obnoxious to the resentment or justice of another; and the atonement or ransom is made by giving, doing, or saying something to content, appease, and reconcile the offended party.

(5.) Three seem to be mixed cases, relating partly to God, and partly to man. No. 6, 26, 35.—No. 6 proposeth both satisfaction to the Gibeonites, and the remo-

val of the famine which God had inflicted.—No. 26, the death due by the law of God to the owner of the ox, that had slain a man, by the permission of the same law might be bought off with a sum of money paid to man.—No. 35, God permitted no atonement for a murderer, &c. and man was not to take any bribe to exempt him from punishment.

(6.) The remaining twenty-six are cases between the most high God and man, and relate to his favour or displeasure, and to judgments or blessings from him alone. No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 19, 20, 21, 22, 23, 24, 27, 28, 29, 32, 33, 34. In two of those cases *sin* is neither expressed nor implied, No. 32, 33. In the rest it is. Now here we are to consider, 1, the *effect* of the atonement; and, 2, the *means* by which it was made.

108. I. The *effect* is the pardon of sin variously expressed or implied.

(1.) No. 5, the effect is not quite certain.

(2.) Sometimes it is expressed by the forgiveness, or taking, or purging away, or cleansing of sin; as No. 2, 7, 9, 10, 12, 13, 15.

(3.) Sometimes by the removal, and, in *negative atonement*, by the inflicting and continuing, of calamities ; or the bestowing of blessings. No. 1, 3, 4, 8, 19, 20, 22, 24, 28, 29, 34.

(4.) Sometimes partly by the forgiving, or not forgiving of sin, partly by the removal or not removal of calamities, No. 11, 14, 23.

109. II. The *means* by which *atonement* was made, are such as God affords and appoints ; or such as men devise.

(1.) Such as God affords and appoints : As, I. his own goodness and mercy alone. No. 8, 10, 11, 13, 14, 19, 23, 24. II. Prayer, No. 2, 3, 7, 22. III. Instruction, prayer, repentance. No. 28. IV. Acts of virtue and justice. No. 4, 9, 12. V. Disciplinary visitations. No. 15. VI. An offering to the service of religion. No. 1, 5. VII. Sufferings of some which turn to the benefit of others. No. 32, 33.

(2.) Such as men devise : as counsels, riches, forces, or any shifts they use to preserve or secure themselves. No. 20, 29, 34.

110. Whether this be a proper range-ment of these texts, I shall not insist. How-

ever we may certainly conclude from the whole,

111. (1.) That *forgiveness of sin* is exemption from punishment, removal of calamity, or bestowing of blessings. Which appeareth from other parts of scripture ; as 2 Kings xxiii. 26, 27, compared with chap. xxiv. 3, 4. Josh. xxiv. 19, 20. 1 Kings viii. 33, 34, 35, 36, 37, 38, 39. Neh. iv. 4, 5. 2 Chron. vii. 13, 14. Psal. xxv. 18.—lxxviii. 38.—lxxxv. 1, 2. Isa. xxxiii. 24. Lam. iii. 42, 43. Amos vii. 2, 5. Mat. ix. 5. Acts iii. 19. 1 Cor. xv. 17, 18. And it is agreeable to the reason of things. For a pardon only in thought or word, and which effecteth nothing, is, in effect, no pardon at all.

112. (2.) That the means of making atonement for sin, are not uniform ; but that any mean, whereby sinners are reformed, and the judgments of God averted, is atoning, or making atonement for, their sins. As the sole goodness of God, the prayers of good men, repentance, disciplinary visitations, signal acts of virtue and justice.

113. (3.) The *giving an equivalent* to God is no ways included in the notion of



*atonement*, however it may bear that sense with regard to men, among whom alone equivalents in case of injuries, I presume, can have any place. The only texts in this collection that can, I think, look this way are No. 1, and 5. In the first, God, the king of Israel, requireth half a shekel of every one above twenty, for the service of the tabernacle: which is called the *ransom* or *atonement* for their souls; I suppose, as it was a testimony of their obligations to God, and of their willingness to support his worship. Which he so far accepted, as to spare their lives forfeited by their transgressions. In the latter case, the officers, after a signal victory, having reviewed their forces, and finding they had not lost one single man, in acknowledgment of so great a preservation, and to engage the like protection of God for the future, made a rich offering to the sanctuary. But no man in either of these cases can judge, that the offering was by way of *equivalent*, in point of justice; but as an act of homage and gratitude pleasing to the divine goodness.

114. (4.) The *transferring of guilt* doth not belong to the sense of *atonement*. In

the greatest part of those texts we have not the least suggestion of a *vicarious punishment*, of one man's guilt being laid upon another, and that other being punished, or suffering for it. The only places, that can be imagined to look that way, are No. 32, 33, 6. The first of these places is Prov. xxi. 18, *The wicked shall be a ransom for the righteous, and the transgressor for the upright.* Which Dr. Patrick paraphraseth thus, 'Such is the distinction which divine Providence makes between the good and the bad, that righteous men are not only strangely delivered from those dangers which others fall into; but preserved from mischief, by its seizing on the wicked: and men sincerely virtuous, escape in a common calamity; when they that prevaricate with God and with religion, by that very means, which they thought was best for their safety, are overwhelmed in it.' According to Prov. xi. 8, *The righteous is delivered out of trouble, and the wicked cometh in his stead.* For the *righteous* is not here considered as a sinner; because he is opposed to the *wicked*, or sinner: and therefore the place can admit of no idea of the righteous man's guilt being laid

upon the wicked, or the wicked man's atoning his sin with God, or suffering any thing to induce God to pardon the righteous ; but must be understood in Dr. Patrick's sense. And so also No. 33, Isa. xliii. 3, *I gave Egypt for thy ransom, Seba and Ethiopia for thee.* For the prophet doth not speak of atoning *their sins*, or taking away the guilt or punishment of *their sins* ; but probably refers to Israel's being freed from Egyptian bondage : and then he means no more than this ; I brought great calamities and plagues upon the Egyptians, &c. in order to accomplish your deliverance and prosperity ; as it follows in the next verse, *since thou wast precious in my sight, thou hast been honourable, and I have loved thee : therefore will I give men for thee, and people for thy life, or happiness.* From No. 6 it may be objected, that some of Saul's posterity suffered *in his stead* to make atonement for his sin. But Saul's house was concerned in the barbarous usage of the Gibeonites as well as himself. Ver. 1, *It is for Saul, and his bloody house, because he slew the Gibeonites.* And therefore the execution of seven of his sons, may well be supposed to be an

act of justice upon those, who, at least, had been accessaries to the murder of many innocent people.

115. In all those 37 places (especially in No. 25) the word כָּפַר *capfar* seems to retain something of what I take to be its natural and original sense, viz. *to cover or smear over*, as Gen. vi. 14, the only place, where it is evidently so used : which according to our method of stating the other texts will stand thus.

116. Gen. vi. 14, EFFECT. *The wa-*  
*Make thee an ark of* *ter was kept out of*  
*Gopher-wood: rooms* *the ark, that Noah*  
*shalt thou make in* *and his family might*  
*the ark,* וְכִפַּרְתָּ and *not perish in the*  
*shalt pitch [atone]* flood.

*it, within and with-* MEAN. The ark's  
*out* כִּפְּרָה with pitch being smeared, and  
*[atonement.]* all its chinks stopped  
with pitch.

117. Something, I say, of this original sense is retained in all the foregoing instances. *Atonement* for sin, is the covering of sin, or the securing from punishment. And thus, when sin is pardoned, or calamity removed, the sin or person may be said to be covered, made safe, or aton-

ed ; or, that atonement is made for the sin or person, *whatsoever* is the mean, or reason of pardon or safety. Accordingly we find the scripture sometimes expressly calls the pardon of sin, or removing of suffering, the *covering of sin* ; as Neh. iv. 4, 5, *O our God, give them for a prey in the land of captivity, and cover not their iniquity, and let not their sin be blotted out from before thee.* Psal. xxxii. 1, *Blessed is he whose transgression is forgiven, whose sin is covered.* Psal. lxxxv. 2, *Thou hast brought back the captivity of Jacob ; thou hast forgiven the iniquity of thy people ; thou hast covered all their sin.* Jam. v. 20..

118. From the whole we may, I think, truly conclude ; that sacrifices were symbolical addresses to God, expressing by *outward signs* what is expressed in prayer and praise by *words*, or in the course of life by *deeds* : that they made atonement for sin, not as being substituted in the stead of the sacrificer and bearing his sin or punishment ; nor as an equivalent to divine justice ; for neither of these enter into the notion of atonement : but as the sacrificer covenanted, or transacted with God upon the sincerity of his soul ; and with his sa-

crifice presented a penitent or thankful heart, and afterwards led an obedient life.

119. And surely it must confirm this sentiment beyond all doubt, when the scripture every where declares ; that without sincere prayers and thanksgiving ; without repentance, faith, and obedience, all sacrifices were not only unprofitable, *as to the favour of God*, or his pardoning mercy ; but also detestable in his sight : and when the prophets unanimously agree, that it was not any thing in the most numerous, expensive, or pompous sacrifices, that had any effect *with God*, but only *doing justly, loving mercy, and walking humbly with God*.\*

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## CHAPTER VII.

### SOME FURTHER REFLECTIONS UPON JEWISH SACRIFICES.

120. **BUT** we must not dismiss this subject without observing ; that the levitical

\* See 1 Sam. xv. 22. Psal. l. throughout. Psal. li. 17.—cxvi. 17. Prov. xv. 8.—xxi. 3. Isa. i. 11.—lxvi. 1—4. Jer. vi. 19, 20.—vii. 22, 23. Hos. vi. 6, 7. Amos v. 21—24. Mic. vi. 6, 7, 8. Mark xii. 33.

law, considered apart from the Abrahamic covenant, *made nothing perfect*, Heb. vii. 19. For thus it had respect only to the Jewish commonwealth, and was the law of the land, by which they were all to be governed. In this view levitical sacrifices had relation only to this present world, and the political life and state of a Jew ; as they gave him a right to live and enjoy all the privileges of the land of Canaan. But their virtue did not extend to the *conscience*, to free that from guilt before God ; or to procure his favour and pardoning mercy. *For it was not possible, that the shedding of the blood of bulls and goats, as a mere political institution, should, in this sense, take away sins*, Heb. x. 4. Nor did the levitical law, thus considered, extend *to the world to come*. For it gave not the least hope or prospect of a resurrection to life, which is the most proper and complete justification or discharge from sin, (1 Cor. xv. 17, 18, [111]) but after all rites, services, and sacrifices performed, left a man under the power of death, which is the curse of the law. Its best promises entitled a man only to a temporal, political life ; and its threatening was death without

hopes of a revival. And thus it left the Jews in their sins, as to that eternal life, which is the gift of God in Jesus Christ our Lord.

121. Now concerning sacrifices, considered only as *political* institutions, I observe, 1. That the mere offering of a sacrifice according to prescribed rules, might, whatever the disposition of the offerer's mind was, discharge him from political penalties. 2. That the apostle in the epistle to the Hebrews considers sacrifices, and the whole ceremonial law, apart from the Abrahamic covenant ; which covenant he twice repeats as distinct from the levitical law ; as a more perfect scheme of religion, and as conferring that justification, to which the mere levitical services did not reach. Heb. viii. 7—13.—x. 15—18. See also chap. vi. 13, &c.—vii. 16—19. Therefore he considers sacrifices as political institutions.

122. But sacrifices may be understood, and certainly were understood in a much higher sense ; as addresses to God, or a figurative way of expressing before him the devotion, affections, and desires of the heart, either to obtain his blessing, or to



deprecate his displeasure ; as I have already shewn. [20, 21, &c.] Thus they implied a right disposition of mind, and were effectual to obtain the divine favour and an interest in eternal life in the same manner as sincere devotion, true repentance, and obedience. But then, in this view, the sacrifice had respect to the gospel, long before established in Christ, and promised to Abraham ; and the sincere offerer was pardoned and accepted with respect to life eternal, in virtue of the sacrifice of Jesus Christ our Lord, which, in the fulness of time, was to be offered up. This I have explained as fully and clearly as I can in the long note upon Rom. v. 20, under the II<sup>d</sup> Query. And as sacrifices thus stood in relation to the sacrifice of Christ, they are considered in the epistle to the Hebrews as *shadows*, emblems, or types of *good things to come*, Heb. x. 1.

123. But in any sense, the effect of the Mosaical sacrifices extended no farther than the particular case in which they were offered. No sacrifice, nor any number of sacrifices, was any foundation of a general pardon then, and at all times, upon repentance ; or, were no general assurance, that

God would hereafter forgive, without a repetition of such sacrifices. Because he appointed them to be repeated daily, yearly, and in every particular instance of transgression, wherein a sacrifice was admitted at all.

124. But our Lord Jesus Christ, by *one* offering of himself, *hath for ever perfected them that are sanctified*; *having obtained eternal redemption for us*, even the remission of sin, in a full discharge from death and every penal evil, and the gift of eternal life. This brings us to the only text in the large collection relating to *Atonement*, which we have not yet examined; namely,

<p>125. Dan. ix. 24,  <i>Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation [atone-ment] for iniquity, and to bring in everlasting righteousness.</i></p>	<p>EFFECT. <i>Finishing the transgression, making an end of sins, making atonement for iniquity, and bringing in everlasting righteousness.</i></p> <p>MEAN. The death of Christ, mentioned in ver. 26, <i>The Messiah shall be cut off, but not for himself.</i></p>
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126. These *effects*, I doubt not, are rightly assigned to the death of Christ. But to gain a just and clear notion of them, we must have recourse to other parts of scripture. And because I would omit nothing that may give any light to this great article of our religion, I shall collect all, or the principal passages, that relate to it. And having thence endeavoured to form a true judgment concerning the *Effects* of Christ's atonement, I shall next proceed to the *mean*, and state the connexion between that and the *effects*, or shew wherein the efficacy of Christ's death consists, as it stands in relation to the *effects* assigned to it.

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## CHAPTER VIII.

### EFFECTS IN SCRIPTURE ASCRIBED TO OUR LORD'S ATONEMENT.

127. **I**N collecting the texts, which mention the *effects* of Christ's atonement, I shall begin with those which give us the most general ideas of them.

128. **I.** The atonement Christ made was, in general, on our account. Mark

xiv. 24, *This is my blood of the new testament, which is shed for many.* Luke xxii. 19,—*this is my body which is given for you.* John x. 15, *I lay down my life for the sheep.* Rom. v. 8, *While we were yet sinners [unconverted heathens\*] Christ died for us.* 1 Cor. i. 13, *Was Paul crucified for you? [intimating that Christ was.]* —viii. 11, *Through thy knowledge shall the weak brother perish, for whom Christ died.*—xi. 24, *This is my body which is broken for you.* 2 Cor. v. 14, *One died for all.* Eph. v. 2, *Christ hath—given himself for us, an offering and sacrifice to God.* 1 John iii. 16, *He laid down his life for us.*

129. II. More particularly ; the atonement Christ made was on account of our sins. Isa. liii. 5, *He was wounded, for our transgressions, he was bruised for our iniquities.* Ver. 8, *for the transgression of my people was he stricken.* Ver. 10, *Thou shalt make his soul an offering for sin.* Dan. ix. 24, *to make reconciliation [atonement] for iniquity.* Rom. iv. 25, *He was delivered for our offences.* 1 Cor. xv. 3,

\* See my paraphrase and notes upon Rom. v. 6, 7, &c.

*Christ died for our sins, according to the scriptures. Heb. vii. 27, He needeth not daily to offer up sacrifice for the sins of the people ; for this he did once when he offered up himself.—x. 12, But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God. Ver. 26, If we sin wilfully—there remains no more sacrifice for sins.*

130. III. More explicitly ; the atonement Christ made was for the *remission or forgiveness of sins*. Mat. xxvi. 28, *This is my blood of the new testament, which is shed for many for the remission of sins.* Rom. viii. 34, *Who is he that condemneth [for sin ?] It is Christ that died.* Eph. i. 7, *In whom we have redemption through his blood, even the forgiveness of sins ; or, which redemption consists in the forgiveness of sins.* So also Col. i. 14, Heb. x. 17, 18, *Their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.*

131. And with respect to remission, removal of guilt, or discharge from punishment, we may understand those texts which speak of Christ's *bearing, or taking away*

our sins [46, 47, 48.] Isa. liii. 11, 12, *He shall bear their iniquities. He bare the sin of many.* John i. 29, *Behold the Lamb of God, which taketh away the sin of the world.* Heb. ix. 26, *Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.*—Ver. 28, *Christ was once offered to bear the sins of many.* 1 Pet. ii. 24, *Who his own self bare our sins in his own body on the tree.*

132. Thus also we are to understand our Lord's death when represented as a ransom for us, and a propitiation for our sins. Mat. xx. 28. Mark x. 45, *The Son of man came—to give his life a ransom for many.* 1 Tim. ii. 6, *Christ Jesus gave himself a ransom for all.* 1 John ii. 2, *Christ is the propitiation for our sins.*—iv. 10, *God loved us, and sent his Son to be the propitiation for our sins.*

133. To this head, the removal of guilt, or penal sufferings, we may reduce his *delivering us from the wrath to come*, (1 Thes. i. 10,) or the future punishment of sin.

134. IV. The atonement of Christ's blood extended to sins committed by those who had been dead long before he was

crucified.\* As, to Adam's sin, procuring a resurrection to all mankind, subjected to death in consequence of his first transgression, Rom. v. 18, 19. 1 Cor. xv. 21, 22. It extended also to the sins of the Jews

\* The efficacy of levitical sacrifices was limited, and therefore they were offered annually. And had the efficacy of our Lord's sacrifice been so limited ; had there been a necessity *that he should offer himself often, as the high priest entered every year into the holy place with blood, then must he often have suffered from the beginning of the world.* [See Heb. ix. 25, &c.] *But now once for all in the end of the ages, hath he appeared to put away sin by the sacrifice of himself.* This plainly intimates, that the virtue of his sacrifice, with respect to the *putting away of sin*, reaches to the beginning of the world. For his offering himself *once* is supposed to be as efficacious for *putting away sin* from the beginning of the world, as if he had offered himself every year from the beginning of the world. *And (ver. 27) as it is appointed unto men once to die, but after this, they shall not enter upon another state of trial, where they may sin again and die again, and so by contracting new guilt, may stand in need of another atoning sacrifice ; but the next thing which will follow after their death is the judgment, between which and death there is no place left for sinning : So Christ having offered himself once for all, to bear, or take away the sins of mankind committed in this present life, shall appear the second time (Ver. 28) not to offer himself again a sacrifice for sin committed after death, but to complete the final salvation, of all those that by faith and a holy life look for him. Christ, the lamb by whose precious blood we were redeemed, was foreknown as such before the foundation of the world, 1 Pet. i. 19, 20.*

under the law. Acts xiii. 39, *And by him all that believe are justified from all things from which ye could not be justified by the law of Moses.* The law of Moses could not justify from the curse of the law, [*Cursed is every one that continueth not, &c.*] but all the Jews died under the curse of it. Gal. iii. 13, but *Christ hath redeemed us from the curse of the law, being made a curse for us, i. e. by hanging on a tree, or by his sufferings and death.* Heb. ix. 15, *By means of death, for the redemption of the transgressions under the first covenant [the Mosaic covenant] they which are called [both under the Jewish and gospel dispensations] might receive the promise of eternal inheritance.*

135. This may serve to explain those expressions. Dan. ix. 24,—*to finish* [stay, stop, confine as in a prison] *the transgression, and to make an end of* [to seal up, Cant. iv. 12. Isa. xxix. 11.] *sins.* For by abolishing the law, as it subjects to death for every transgression, and by introducing the grace of the gospel, which pardons the penitent, he hath put a stop to, and sealed up, *the transgression, παραπτώμα, and the sins* against the rigour of the law; not only to



the future living, who, *in this world* to the end of it shall not be *under law, but under grace* ; but also to the dead, that died under the curse of the law, who shall be restored to life again, [111.] Thus Christ hath *redeemed the transgressions under*, or against *the first* [or Mosaic] *covenant*. See my *Paraphrase on Rom.* v. 20, and the note upon it : as also the note on chap. vii. 8.

136. And (Rom. iii. 24, 25) *through the redemption that is in Christ Jesus*, God declared his righteousness [pardoning mercy] *for the remission of sins that were past* among the gentiles ; so far, that those sins were no bar to his conferring upon them *antecedent* blessings, or the privileges of his church in this world. Thus we are to understand his *not imputing to them their trespasses*, 2 Cor. v. 19. And thus, by pardoning past sins, and granting us admission into his kingdom, God reconciled us unto himself, who before were enemies and aliens. See *Paraphr. on Rom.* in the note upon chap. v. 11. And

137. V. Our being thus reconciled to God is ascribed to the *death, cross, and blood of Christ*. Rom. v. 10, *For if when*

*we were enemies* [while we were unconverted heathens\*] *we were reconciled to God, by the death of his Son ; much more being actually reconciled by our receiving the gospel preached to us, we shall be saved by his life.* 2 Cor. v. 18, *All things are of God, who hath reconciled us to himself by Jesus Christ, and hath committed to us the ministry of reconciliation. To wit, that God was in Christ reconciling the world unto himself, not imputing to them their trespasses.* Eph. ii. 13, *But now in Christ Jesus ye [Gentiles] who sometimes were afar off, are made nigh by the blood of Christ.—Ver. 16, 17, And that he might reconcile both [Jews and Gentiles] unto God in one body, by the cross, having slain the enmity thereby : And [then] came and preached peace to you that were afar off, and to them that were nigh.* Col. i. 20, 21, 22, *(And having made peace through the blood of his cross) by him [Gr. by it, i. e. by his cross] to reconcile all things to himself. And you [Gentiles] who were sometimes alienated, and enemies in your minds by wicked works, yet now hath he*

\* See my paraphrase and notes on Rom. v. 6.

*reconciled, in the body of his flesh through death, to present you holy and unblameable. 1 Pet. iii. 18, Christ hath also once suffered, the just for the unjust, that he might bring us to God. Rev. v. 9, Thou wast slain, and hast redeemed [bought] us unto God by thy blood, out of every kindred, and tongue, and people.*

138. VI. Another effect ascribed to Christ's sufferings and death is our sanctification, spiritual healing, or deliverance from the power of sin. Isa. liii. 5, *By his stripes we are healed.* Rom. viii. 3, 4, *For what the law could not do in that it was weak through the flesh, God, by sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, &c.* 2 Cor. v. 15, *Christ died for all, that they which live should not henceforth live unto themselves, but unto him who died for them, and rose again.* Gal. i. 4, *Who gave himself for us, that he might deliver us from this present evil world, according to the will of God and our Father.* 1 Pet. i. 18, *We were not redeemed from a vain [heathenish] conversation with silver and gold, but with the precious blood of*

*Christ, as of a lamb without spot and blemish.* See other texts [170, &c.]

139. In both these senses, as he delivers us from the guilt and power of sin, he may be said to *purge, wash, and cleanse* us from sin. Heb. i. 3, *Who, when he had by himself purged our sins, sat down on the right hand of the majesty on high.* 1 John i. 7, *The blood of Jesus Christ his Son cleanseth us from all sin.* Rev. i. 5, *Unto him that loved us, and washed us from our sins in his own blood.*

140. VII. The honours and happiness of the future state are another effect of Christ's atonement, John vi. 51, *The bread that I will give is my flesh, which I will give for the life of the world ; meaning eternal life,* ver. 53, 54. 1 Thes. v. 9, 10, *Our Lord Jesus Christ—died for us, that whether we wake or sleep we should live together with him.* Heb. v. 9, *being made perfect [by obedient sufferings] he became the author of eternal salvation unto all them that obey him.—ix. 11, 12, Christ being come an high priest of good things to come, by his own blood entered in once into the holy place, having obtained eternal redemption for us.* Rev. i. 5, 6, *unto him that loved*

*us, and washed us from our sins in his own blood, and hath made us kings and priests to his God and Father.*

141. VIII. Lastly, all the blessings of the new covenant are *in* or *by* his *blood*. Mat. xxvi. 28, *This is my blood of the new testament.* Luke xxii. 20. 1 Cor. xi. 25, *This cup is the new testament in my blood.* Heb. x. 29, *counted the blood of the covenant—an unholy thing.* And the apostle argues at large, that, according to the divine constitution, the death of Christ was necessary to make valid, or to ratify the covenant of grace, Heb. ix. 15—19. [149.]

142. So far, and in all the preceding senses, Christ may be said to have *purchased* or *bought* us with his *blood*. Acts xx. 28, *Feed the church of God, which he hath purchased with his blood.* 1 Cor. vi. 19, 20, *Ye are not your own, for ye are bought with a price.* And perhaps in a general sense, including all the blessings of the gospel, the *chastisement of our peace*, or which procured our prosperity, *and our being healed*, or made whole, *by our being healed by his stripes*, [Isa. liii. 5,] and our *being made the righteousness of God in Christ*, are to be understood. 2 Cor. v. 21,

*For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him ; i. e. righteousness, or salvation, in the most perfect kind and highest degree.*

143. All these effects relate immediately to *ourselves*. But our Lord's death redounded to his *own* account, though not by way of atonement. For his exaltation and universal dominion are the effect of his sufferings. Rom. xiv. 9, *Christ died and revived that he might be the Lord both of the dead and living*. Phil. ii. 8, *He became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him*.

144. These are the principal, if not all the texts, that speak of the *effects* of our Lord's death. Perhaps I have not ranged them exactly under their proper heads. But let any one dispose, compare, and explain them as his better judgment may direct. As they stand here they are abundantly sufficient to satisfy me,

145. (1.) That Christ's blood was shed, &c. *for us*, on our account, to free us from some evil, and to procure us some benefit.

146. (2.) That it was an offering and sacrifice presented to God, and really had its effects with God, as highly pleasing and grateful to him, Eph. v. 2. It had respect not only to *us*, to give us hope towards God, and to be an example of duty and goodness for our imitation; but it was offered unto God, as the object of his regard and approbation, on our account.

147. (3.) And it was offered unto God *for our sins*, in order to their being forgiven by him. Forgiveness of sins is the prerogative and act of God alone, the supreme governor, remitting the penalty due to them. None can forgive sins but God. From him alone pardon must originally come. Therefore, if Christ shed his blood for the remission of sins, and if the redemption we have through his blood be the forgiveness of sins; then it is certain, that the shedding of his blood had its effect with God, as it supplied such a reason for the forgiveness of sins, as the wisdom and goodness of God our Saviour, thought most proper and expedient, and without which he did not think it proper or expedient to forgive them.

148. (4.) *He offered one sacrifice for sins.* Heb. vii. 27, The Jewish priests *offered up sacrifice daily for the sins of the people* : but our Lord *did this* [*i. e.* offered up a sacrifice for our sins] *once for all, when he offered up himself.* Though his sacrifice reached infinitely beyond the Jewish sacrifices in efficacy and extent ; yet the apostle in the epistle to the Hebrews always gives us the same general notion of both, in reference to the forgiveness of sins. And nobody can doubt, but the Jewish sacrifices, in those cases wherein they were admitted, did obtain the pardon of sin in some degree or other. Lev. iv. 26, *And the priest [by sacrifice] shall make atonement for him as concerning his sin, and it shall be forgiven him.* So also ver. 31, 35. chap. v. 10, 13, 18. chap. vi. 7. A Jewish sacrifice, duly offered, did obtain from God the forgiveness of sin, and upon such sacrifice God did declare that the sin was forgiven by him. It must therefore be true, that the sacrifice of our Lord did obtain the forgiveness of our sins, as the wisdom of God judged it the fittest method of granting the remission of them, and that it is with respect to his sacrifice that our



sins are forgiven, whenever they are forgiven.

149. (5.) Again; Heb. x. 17, 18, *Their sins and iniquities will I remember no more.* This is an article of the covenant of grace. The apostle immediately remarks; *Now where remission of these* [of sins and iniquities] *is, there is no more offering for sin,* or there can be no occasion for any further offering for sin. Sin being forgiven, the reason of an offering or sacrifice ceaseth. Hence it follows, 1. That if God of his own mere grace had pardoned sin, without any respect to the offering of Christ, there would have been no occasion at all, that Christ should have offered himself a sacrifice for the remission of sin. 2. It follows, that the promise of remission in the covenant of grace is owing to the offering or sacrifice of Christ, as being *needful*, or as what God required, in order to his granting that promise. For if, after remission was granted, any further offering by Christ was *needless*, it is plainly supposed, that his offering and sacrifice was *needful* before it was granted, and in order to its being granted [141.] Which is confirmed by ver. 26, 27, &c. *For if we sin wilfully—*

*there remains no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law, died without mercy,——Of how much sorer punishment suppose ye, shall he be thought worthy, who has trodden under foot the Son of God, &c.* If we forfeit the present benefit of gospel mercy, we are in a remediless condition, and must perish eternally. Why? Because *there remains no more sacrifice for sins.* Therefore the sacrifice of Christ was a reason with the Governor of the world for granting the remission of sins, or for exempting sinners from the punishment of eternal destruction [111]. From which punishment none shall be exempted, who abuse the present grace of redemption, because the sacrifice of Christ will not be repeated or accepted for that purpose. Therefore the sacrifice which Christ hath already offered is the *only way* in which the lawgiver judgeth it proper to shew us mercy, or to grant unto us the remission of sins.

150: (6.) Further; the transgressions and sins, which the Jews, from Moses to Christ, had committed against the law,

whereby they were brought under the curse of it, [134] could be redeemed by the blood of Christ no otherwise, than as his blood was a reason with God, for remitting those transgressions, by releasing them from the penalty of the law, which is death eternal, and granting them a part in the resurrection at the last day. In the same manner we may argue with respect to the sin of Adam, by which we are all subjected to death.

151. (7.) By the death, cross, and blood of Christ God *reconciled* us to himself, even while we were *sinner*s and *enemies* [Rom. v. 8, 10,] *i.e.* before we were converted to the christian profession. He thus made us *nigh* who were *afar off*, and united us into one body with his ancient church and people, the Jews [136, 137]. One part of his thus *reconciling* us was, his *not imputing* to us *our trespasses*, 2 Cor. v. 19. Thus then we are reconciled to God *by the death of his Son*, as his death was a reason of God's remitting the sins of the Gentile world, *which were past*; and, instead of inflicting the punishment due to them, of granting those, who embraced the gospel, free liberty to join themselves to the church, re-

moving whatever in the Jewish constitution hindered their admittance, and accepting them as his people interested in all the honours and blessings of his kingdom and covenant. And *then* he sent his apostles to *preach peace*, or reconciliation, &c. which in Eph. ii. 16, 17, is considered as the *consequence* of Christ's reconciling both Jews and Gentiles unto God in one body by the cross. He *first* reconciled them by the cross, and *afterwards* by his apostles *came and preached peace*, &c.

152. I conclude therefore ; that the sacrifice of Christ was truly, and properly, in the highest degree, and far beyond any other, *piacular* and *expiatory*, to make *atonement* for, or *to take away sin*. Not only to give us an example ; not only to assure us of remission ; or to procure our Lord a commission to publish the forgiveness of sin : but moreover to obtain that forgiveness, by doing what God in his wisdom and goodness judged fit and expedient to be done in order to the forgiveness of sin ; and without which he did not think it fit or expedient to grant the forgiveness of sin.

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 CHAPTER IX.

 MISTAKES ABOUT THE EFFICACY OF CHRIST'S  
DEATH.

153. WE now come to the *mean*, the *death* of Christ, variously expressed by his *blood*, his *cross*, his *giving himself*, being *crucified*, *giving himself an offering and sacrifice*, and other phrases, which are all to be found in the preceding collection of texts ; and, as to our present design, need no explication. What requires our particular attention is, to state the connexion between the *mean* and the *effects* : or to shew, wherein the virtue and efficacy of Christ's death consists, as it stands in relation to the effects assigned to it ; or as it is a reason or consideration of God's forgiving of sin, and conferring the blessings of the gospel. And

154. I. The design of it could not be to make God merciful ; or to dispose him to spare and pardon us, when, as some suppose, so great was his wrath, that had not Christ interposed, he would have destroyed us. This is directly contrary to

the most plain and certain notions of the divine goodness, and to the whole current of revelation ; which always assures us, that the pure love of God to a sinful world, was the first mover and original spring of the whole of our redemption by Christ, John iii. 16. All that Christ did and suffered, was by the will and appointment of God : and was conducive to our redemption only in virtue of his will and appointment. Heb. x. 7. John v. 30.—vi. 27, 38.

155. II. Nor can it be true, that by his sufferings he satisfied justice,\* or the law of God. For it is very certain and very evident, that *justice* and *law* can no otherwise be satisfied than by the *just and legal* punishment of the offender. *In the day thou eatest thereof dying thou shalt die ; Cursed is every one that continueth not in all things that are written in the book of the law to do them,* is the eternal and immuta-

\* By *justice*, in this case, is not meant justice as it is an attribute in God, or that branch of his moral rectitude, which we call *righteousness* : but justice as stinted and directed by *law* commanding duty, and denouncing a penalty in case of transgression. Here therefore *justice* and *law* come to the same thing ; only *law* is the rule, and *justice* is acting according to, or the execution of, that rule.

ble language of *law*. *Law*, in its own nature, must *always* condemn the criminal ; and *justice*, acting according to law, must *always* precisely inflict the penalty. But the pardoning grace of the lawgiver is not obstructed by any demands of *law* and *justice*. For he can set them aside ; and whenever he grants a pardon, he must necessarily set *law* and *justice* aside, or take the affair out of their hands, and determine it by his own prerogative and wisdom. Not *law* and *justice*, but *wisdom* and *goodness* are the rules, and the *only* rules, of pardoning mercy. And all the world allows, that several just considerations may possibly occur to *satisfy* the lawgiver, or to render it expedient and proper for him, to relax the penalty of the law, and to extend his favour and mercy to offenders. And if this were not allowed, in proper cases, there could be no such thing as a pardon, or mitigation of the sentence of law, either with God or man. Which in every nation, and throughout the whole universe, would be a state of things the most unreasonable and the most dreadful. And *thus*, by the pardoning mercy of the lawgiver, offenders may be released from the penalty

or curse of the law most effectually, and to *all manner* of intents and purposes. As therefore the scripture never speaks, (nor, in any consistency, can speak) of *Christ's satisfying the divine law or justice*, so it is evident, there is no necessity for it: for all the ends of redemption may be obtained without it, by *satisfying the wisdom* of the lawgiver.

156. III. Nor will the notion of *Christ's dying in our stead, paying an equivalent, or suffering a vicarious punishment*, bear the test of scripture or reason.\* 1. Because this notion never enters into the notion of *atonement* by sacrifice. [113, 114, 118.] 2. It is but saying in other words, that he *fully* satisfied law and justice, by dying in our stead, or suffering so much as in law and justice was equivalent to our suffering. But law and justice can never admit of one man's dying in the stead of another; or of his suffering the punishment which in law and justice is due to the offender only.†

\* See this point admirably well argued in a small pamphlet, entitled, *Second Thoughts concerning the death and sufferings of Christ*. P. 15—23.

† It is usual here to allege pecuniary cases, in which one person pays money for another, who is insolvent. But money, in its proper nature and use, is a *transferable*



And if the lawgiver should insist upon vicarious punishment, or require the innocent to die, or accept the voluntary death of the innocent, by way of commutation for the death of the nocent, this seems *more* inconsistent with righteousness and justice, and more remote from all the ends of moral government, than simply to pardon the nocent without any consideration at all. For it seems *more* contrary to justice and equity both to acquit the nocent and punish the innocent, than only to acquit the nocent, and suffer him to go unpunished. 3. Punishment may be considered as *just* and *fitting*; but I cannot conceive how it should be *a sacrifice of a sweet smelling savour*, Eph. v. 2, pleasing and grateful to God, as delicious, fragrant odours are to our senses: much less such unequitable punishment. 4. Vicarious punishment or suffer-

property, which may be mine, or yours, or his; and may be lent, or given away as the proprietor pleases, or as parties can agree. But guilt is *my* doing wrong, whereby *I* become obnoxious to punishment. And therefore guilt in its own nature cannot be transferred. For *punishment* is necessarily connected with the *wrong* done; and the wrong is done, and therefore can be done by none but myself: therefore *punishment* can be due to none, and consequently can possibly be inflicted upon none, but myself.

ing, (in which, upon this scheme, the efficacy of Christ's death for the remission of sin solely consists) gives us too low ideas of the sufferings of the Son of God; as it sinks them to the pain and sufferings of a *malefactor*, the very meanest idea we can have of them. He suffered, as if he had been the criminal, the pain and punishment, which we, or equivalent to that which we, the real criminals, should have suffered; or he was executed by the hand of justice in our stead. A representation quite too low and insipid for an affair concerted in the council of God, and accomplished by his only begotten Son. 5. This notion, as it includes the imputation of our sins to Christ, and of his righteousness, or fulfilling of the law, to us, supplies consequences very hurtful to piety and virtue: and some Christians have actually drawn such consequences from it.

157. That the preposition *υπερ*, when applied to Christ's dying *for us*, doth not signify *in the place*, or *stead of*, I have shewn in my *Paraphrase upon the Romans*, in the note upon chap. v. 7. Nor doth the preposition *αντι* imply that sense in those texts, Mat. xx. 28, *λυτρον αντι πολλων, &*

*ransom for many.* 1 Tim. ii. 6, Ἀντιλutron υπὲρ πάντων,\* *a ransom for all.* Ἀντι indeed doth signify *in the stead, or place of*, in such phrases as these, *life for life, tooth for tooth*, by way of *retaliation*, or just punishment. But that it also signifies *for, on account of, for the sake of, in favour of*, will appear to any one who consults a good lexicon. [See Eph. v. 31. Heb. xii. 2. Mat. xvii. 27.] And therefore in such phrases as, λutron ἀντι ψυχῆς, where *redemption* or *ransom* is spoken of, it may signify, and I conceive doth signify, no more than a ransom *for, or on account of* life, to preserve it from being destroyed. And in this sense our Lord may very properly be said to *give himself a ransom for all*; *i. e.* to redeem them from death, or to atone for those lives which we had forfeited: which is the true sense of the place.

158. It may be alleged, that *the Lord laid on him the iniquities of us all*, Isa. liii. 6. But who knows not that our redemption is imaged by various figurative expressions? As, *healed by his stripes*; *washed from our sins in his blood*; *he was made sin*

\* See Dr. Whitby's note upon 1 Tim. ii. 6.

*for us*: Which, if understood literally and strictly, would supply very strange doctrines. Taking the passage as it stands in our translation, we ought in reason to interpret it agreeably to the preceding phrases, which relate to the same thing. Ver. 5, *He was wounded for our transgressions, he was bruised for our sins, the chastisement of our peace was upon him, and with his stripes we are healed,——and the Lord has laid on him,* [it is in the margin, *hath made to meet on him,*] *the iniquities of us all*; that is, the sufferings by which we are all redeemed. But considering the metaphor of *sheep going astray*, by which the wanderings of mankind from God are represented, and the turn which St. Peter gives to this passage, I am inclined to think, that the spirit of God in Isaiah has reference to the *meeting* of stray sheep, in order to bring them back again to the shepherd. 1 Pet. ii. 24, 25, *By whose stripes ye were healed. For ye were as sheep going astray; but are now returned* [turned, or brought back] *unto the shepherd and overseer of your souls.* Isa. liii. 5, 6, *With his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way,*

*and the Lord hath made to meet* [occursare] *by him the iniquities of us all.* That is to say ; *by him the Lord hath caused to meet,* and stop *the iniquities of us all,* wherein we have wandered from him, to turn us back to himself, who is the shepherd of our souls. The word we translate, *hath laid,* is, in *Hiphil*, (which only adds the idea of *causing* or *making*) the same that we render, *meet*, Exod. xxiii. 4, *If thou meet thine enemy's ox or ass going astray, thou shalt surely bring him back to him again.*

159. However, I am persuaded, that neither upon this, nor any other part of scripture, can be grounded the imputation of our sins to Christ, his suffering in our stead the punishment due to us, or his paying an equivalent to divine justice. All which set his sufferings, not only upon a wrong, but, as before has been observed, upon a very low and unworthy footing.



## CHAPTER X.

WHEREIN THE VIRTUE AND EFFICACY OF  
CHRIST'S DEATH CONSISTS.

160. **BUT** the word of God gives us much more just and sublime sentiments ;

and shews, that our Lord's death took its value not from *pain* or *suffering*, *imputation*, or *punishment* ; but from *obedience* and *goodness*, or the most complete character of all virtue and righteousness, the noblest of all principles, and the highest perfection of intellectual nature ; and therefore of a *sweet smelling savour*, or highly pleasing and grateful to God. This I have proved and explained at large in the VIIIth Chapter of the *Key to the Apostolic Writings* ; to which I must refer the reader : for to insert it here would needlessly swell the bulk of this piece.

161. The blood of Christ, by which he hath redeemed us, is *precious*, (1 Pet. i. 18, 19,) or of great worth, as it is the blood of the *Lamb of God without spot and blemish* ; or spotless and unblameable in all duty and obedience to God, and in love and goodness to men, through the whole course of his life, but principally at his death. This was the sacrifice which he offered to God, (Heb. ix. 14,) and which made atonement for the sin of the world ; so far, and in this sense, that God on account thereof (as being the most proper method of communicating to us the riches

of his grace) thought fit to grant unto mankind, corrupt and wicked, the forgiveness of sin, (*absolutely*, in relation to *antecedent*\* blessings; and *upon condition of repentance*, in relation to eternal life) and to erect a new dispensation furnished with all proper means to draw us from sin unto God, and to bring us to the possession of immortality.

162. So the obedience of Abraham was a reason for bestowing blessings upon his posterity, Gen. xxii. 16, 17, 18.—xxvi. 4, 5. So Moses, and other good men, averted the judgments of God by their prayers and righteousness, Exod. xxxii. 30, 31, 32. Num. xiv. 20. 1 Sam. vii. 8, 9, 10. Job xlii. 7, 8. Jer. xv. 1. Ezek. xiv. 13—21. So Phinehas by executing an act of justice *turned away the wrath of God from the children of Israel*, Num. xxv. 11, 12, 13. [74.]

163. And that the scriptural notion of *atonement* will fairly admit this way of accounting for our redemption by the blood of Christ, he that hath carefully perused the foregoing examination of the scriptural

\* See *Key to the Apostolic Writings*, § 50, 140. 1st edition;—§. 65, 168. 2d edition.

sense of *atonement*, will, I think, be convinced. For if in various instances the virtue, piety, and prayers of good men were the reason of God's bestowing pardon, and sundry blessings upon others ; how much more must the perfect righteousness, or obedience and goodness of the Son of God, be a reason for remitting the sins of mankind ? So far as, in the nature of things, they are capable of remission, or of being atoned. For the sins of the impenitent, who finally neglect and resist all means of reformation, cannot be atoned, or forgiven. Grace or favour, through the atonement of Christ, may be so far shewn to such, as to allow them space and means to repent, and the benefit of pardon in case they should repent : but none but the penitent, who duly improve the divine goodness and patience, can receive the benefit of eternal salvation through the atonement of Christ.

164. OBJECT. *But if we repent and reform, are we not in a fit state for pardon ? And will not God pardon, when we are most properly qualified to receive forgiveness ? Sincere repentance must, in itself, render sinners the objects of divine*



*mercy. What need then of the atonement of Christ ?*

165. *Ans.* Certainly the penitent sinner is in the fittest state to receive pardon : And we cannot doubt but the most benevolent of all beings, whose tender mercies are over all his works, is readily disposed to forgive those who truly repent, and turn from their evil ways. And if sin can be considered as injurious to him only in a *private, personal* capacity, we may well suppose it would, so considered, immediately be pardoned by the same rule of goodness, which he has prescribed to us. [Mat. v. 44—48. Luke vi. 27, 28, 36.] In *private* cases, where only the offended and offender are concerned, offences may be well forgiven simply, immediately, and unconditionally. But God must here be considered in a *public* capacity, as a *magistrate*, as the *governor* of the universe ; and sin as the only disorder, mischief, and misery among his subjects, which alone can corrupt and ruin them ; and which therefore above all things he must be concerned to prevent and reform. Now in this view are we sure, that a simple, absolute pardon even of the penitent is agreeable to rectoral

goodness, and the ends of government, which are the good order and happiness of the rational creation? The punishing and pardoning of crimes are very important concerns to *every* government. And as the one ought not to exceed the bounds of justice and equity; so the other ought to be granted with caution and prudence. Easy, indiscreet pardons may give encouragement to transgression; and forgiveness lightly obtained may give a light opinion of wickedness; not only to the offender himself, but to all his fellow-subjects. It is therefore evident, that the governor, who consults the *public* good, ought to guard, qualify, and circumstance his pardons in such manner, as not to propagate, but, if possible, to extirpate a spirit of disorder and rebellion, and to spread a loyal, well affected temper throughout the whole community. All the world must own, this is the most wise and reasonable way of dispensing pardon; and that it cannot be wisely and reasonably dispensed in any other way; how merciful soever the governor may be, or how penitent soever the criminal.

166. But pardon in the gospel is raised to a very high degree ; and repentance is there made available, not only to exempt from punishment, but also to gain a new and glorious state of being in eternal life. Which surely is a stretch of favour far beyond the *natural* value of repentance. It may be *naturally* fit to continue in a happy state of being an unblemished virtue, a sinless, steady obedience, which has done nothing to forfeit, and every thing in its power to secure the blessing of its Maker. But what claim can a sinner, deserving of destruction, have to a glorious immortality in the presence of God, supposing he doth repent and reform ? His own conscience will never dictate such high expectations ; and if the Governor of the universe is pleased to extend his grace so far as to give a world of sinners such a prospect, the whole rational universe must acknowledge such a favour ought to be dispensed in a proper manner. If wisdom obligeth even a temporal prince, in his narrow sphere, on several accounts duly to guard and qualify his pardons ; how much more is it reasonable and expedient, that the Father and Ruler of all beings, whose government com-

prehends and inspects the vast system of all intelligent natures that are, and all that to all eternity may possibly be, how much more reasonable is it that he should order the grand dispensation of granting pardon to a sinful world in a proper and suitable manner? Heb. ii. 10.

167. And I am bold to assert, that no mean or method of granting such a benefit can be more suitable to the thing itself, or to the goodness of the best of beings, the Father of mercies, (who wants no mean either to make him good, or to do him good) than that mean or method whereby it shall be rendered most effectual to accomplish the designed end, the recovery of sinners, and their being fitted by the habits of true holiness for the enjoyment of eternal life. This is the noblest end it can answer, and the most illustrious exercise of wisdom and goodness. The Father of the universe made all intelligent beings in love; and therefore he made them to be happy. But without holiness they cannot be happy. Therefore to promote holiness must be of as great consequence as to produce and preserve the whole rational universe; the existence of which is in vain

without it. Consequently, so to order all dispensations, particularly that of the remission of sins, in such manner, as shall contribute to the advancement and spread of virtue and holiness, must be agreeable to the most consummate wisdom and goodness, and highly becoming him *by whom are all things, and for whom are all things*. And this I am persuaded is the noble design of *all* his constitutions. He wants neither our information nor importunity to engage his kind regards ; but he requires us to pray to him for his blessing and favours, in order to improve *our* minds in pious and virtuous dispositions. He wants not our assistance for the relief of the indigent and distressed ; but he has made it our duty to succour them for the exercise of *our* benevolence. He wants no sacrifice to excite or assist *his* mercy ; but we may want it to increase and strengthen *our* virtue.

168. And if it appears, that his granting the remission of sin, and other blessings of the gospel, through the blood of Christ, has a strong and direct tendency to our sanctification, to render us penitent and obedient, I must acquiesce in it as a consti-

tution perfectly wise and beneficent. For then I shall see clearly, that it is in itself highly pleasing to God, to whom it was offered ; that, in the nature of things, it is the properest ground of the remission of sin, and of eternal redemption ; because it is the properest method to discountenance sin, to lead men to repentance, and to engage them to duty and obedience ; and thus the *mean* will, in itself, be just and fit, and every way suitable to the *end*, our redemption from sin to God ; and so, perfectly worthy of his goodness and wisdom. Then I shall see a magnificent reason, why redemption by Christ is so much extolled, and his *blood* and *cross* are so much celebrated in the apostolic writings ; and must be constrained to acknowledge, that it is highly expedient, that our faith, or the attention of our minds, should be directed to the *blood of Christ* in all our approaches to God, as the most acceptable way to him, because the most effectual to purify and ennoble our spirits. Lastly, I shall then rest fully convinced, that, though the penitent are in the fittest state to receive pardon, and though God of his own goodness is readily disposed to grant it, yet it is very

proper that it should be consigned to them in this way ; because this is the properest way to affect the mind with the malignity of sin, and the excellence and necessity of true holiness ; to shew wherein it consists, and to excite to the practice of it ; which is the only way to qualify us for eternal life.

169. And that the death of Christ hath a natural and strong tendency, as a moral mean, to affect the mind in this manner, I am fully satisfied, when I consider ; that a person of so transcendant eminence and excellency, who was in the form of God, and in the highest degree of glory and felicity with the supreme Father ; of such wisdom and power, that by him he made the worlds ; of such splendor and majesty, that he was the brightness of God's glory, and the express image of his person : when I consider, that this *same* illustrious personage, laying aside the form of God, actually came down from heaven, sunk into the low condition of a man, and took upon him the humble form of a servant, for this end, that he might instruct us in the will of God, and under all our trials and temptations exhibit in his own person and actions the most perfect example of all holiness,

obedience, and goodness ; which he performed with so much steadiness, firmness, and integrity, that, (in the cause of truth, in submission to God, and benevolence to mankind, in contempt of all worldly honours, riches, and pleasures) he suffered death, the most painful and ignominious death of the cross. Beyond this he could not carry his obedience to God, nor give a stronger instance of his good will to men.

170. Now, who ever attentively fixes his thoughts upon the death of Christ, must *there* see, in the strongest light, how odious and detestable all sin is to God : how absolutely inconsistent with our own excellence and happiness ; how dreadfully pernicious in its consequences, when the infinite wisdom of God judged nothing less than the sacrifice of his well beloved, and only begotten Son, that great, that glorious and most excellent personage, a proper mean to deliver us both from the guilt and from the power of it. In a crucified Jesus he will have a pleasing and astonishing view of the greatest and brightest mind by far that ever appeared upon earth, most illustrious in magnanimity and fortitude ; in righteousness and integrity ; in humility



and meekness ; in the most generous beneficence, the sweetest goodness, compassion, and tenderness, even to cruel enemies under the bitterest anguish of torture inflicted by their hands ; in love and obedience to God ; trust and confidence in him ; self-denial, and contempt of the earth and the body. No pattern more fair and spotless can be proposed for our imitation, nor recommended by more endearing friendship and love. The cross of Christ is also a strong and striking evidence of the intrinsic, essential excellency of those virtues ; that according to infinite wisdom, they are the only foundation of all true greatness, honour, and felicity ; and that, for the attainment of them, we should reckon nothing too dear, not even life itself. For, were they not the chief perfection of the rational nature, and of infinite importance to us, the Son of God would not, by the appointment of the Father, have relinquished a state of ineffable glory, and have submitted to an extreme degree of indignity and suffering, to direct and enable *us* to acquire them. He, who had no need of such severe discipline to purify and ennoble his own mind, willingly complied

with it to give *us* a sense of our highest perfection, and to engage us to pursue it with a proportionable diligence. So far therefore as we regard the wisdom of the most high God, and of the ever blessed Son of God, we shall learn from his blood to detest wickedness, and to account true holiness, the glory of our nature; to value it above all temporal enjoyments, and to deny ourselves in all the honours, possessions, and pleasures of this world, that we may be confirmed in the habits of it. Or, if we view the vast and extensive effects of Christ's obedient death, we shall be amazed, and convinced of the immense value and excellence of goodness and obedience. Again; *Christ, the Captain of our salvation, was made perfect* in that holiness, which he came to exhibit for our sanctification, *through sufferings*: this supplies right ideas of trials and afflictions; disposes to faith and hope, fortitude and patience under them; and directs how to improve them to a spiritual and everlasting account. The way of virtue may prove rough and difficult: but we shall advance with resolution, when we see such a leader going before on purpose to guide and en-

courage us. The sufferings and death of Christ very wonderfully declare the love of God and the Redeemer to mankind. What a prodigious value hath the Father and Lord of the universe set upon the human nature ? How dear to him is our life and welfare, when he spared not his only begotten Son, but delivered him up for us all, to redeem us from iniquity, and to refine our minds into heavenly worth and purity ; and hath now invested him with universal dominion, on purpose, that he may overrule all things for our good, may raise us from the dead, and put us in possession of glory, honour, and immortality ? How forcibly, far beyond any abstract reasonings, do these considerations urge us to love our God and Saviour ; to devote our all to his honour ; to prize and cultivate our nature, as our most inestimable possession ; and above all things to be ambitious, diligent, and jealous in practising the instructions, and following the example of our best friend, who shed his precious blood to do us the greatest service ; to make us virtuous and happy ?

171. These hints are sufficient to convince, that the sacrifice of Christ is a pow-

erful mean of sanctification ; or is naturally apt to affect the heart with the malignity of sin ; the excellence and necessity of true holiness ; to shew wherein it consists, and to excite to the practice of it. A mean far exceeding any naked instructions, because attended with circumstances the most astonishing, attracting, and ravishing. And as such, it is the properest and noblest reason with God, of granting the remission of sin, and other gospel blessings. By the blood of Christ God discharges us from the *guilt*, because the blood of Christ is the most powerful mean to free us from the *pollution* and *power* of sin. It is the *ground* of redemption, as it is a *mean* of sanctification. So Abraham's obedience was a proper *ground* or reason of God's conferring singular blessings upon his posterity, because it was manifestly a proper *mean* of exciting them to obedience ; though they would not be accepted of God, nor finally saved but by their *own* obedience. This is perfectly fit and reasonable ; nor is it possible for human wisdom to conceive or devise any scheme of redemption, more just and excellent in itself, more worthy of God, or more suitable to our condition. A

scheme so grand and glorious, that doubtless it reaches far beyond the narrow theatre of our world, and will to all eternity have its happy effects in the spacious regions of light ; where Jesus is seen in the *body of his glory*, and known to be exalted to universal dominion, on account of his obedient and benevolent death.



## CHAPTER XI.

CHRIST'S DEATH THE GROUND OF REDEMPTION, AS IT IS A MEAN OF SANCTIFICATION.

172. **NOR** have I assumed this principle without *scripture-evidence*. It is the sense of our Lord and his apostles, that the sacrifice he offered to God for the remission of sins, or to make atonement for sin, is a mean of our sanctification. Jesus, as *made perfect through obedient sufferings*, hath the character of the *Sanctifier*, ὁ αγιαζων, Heb. ii. 10, 11, *It became God, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth, Christ, and they that are sanctified* [Gr. the sanctifier, and the sanctified] *are both of one Father,*

namely God ; who graciously appointed Christ to be our Sanctifier, and granted us the inestimable benefit of being sanctified by him. Heb. x. 10, *By the which will we are sanctified, through the offering of Christ once for all.*—Ver. 26—29, *He that sinneth wilfully [continues finally impenitent in sin] hath counted the blood of the covenant, wherewith he was sanctified, an unclean thing.* Note ; sanctified in those texts doth imply, or suppose, the remission of sin ; but doubtless it also extends to the purifying the heart, and directing the conduct ; as Heb. xiii. 12, 13, *Jesus—that he might sanctify the people with his own blood, suffered without the gate.* Let us therefore, that we may be sanctified by his blood, go forth unto him without the camp, bearing his reproach ; i. e. in imitation of him, enduring any sufferings, or indignities, rather than sin against God, or be unfaithful to any obligations of duty to God or man. Heb. ix. 13, 14, *For if the blood of bulls and goats, and the ashes of an heifer sprinkling the ceremonially unclean, sanctifieth to the purifying of the flesh,* and rendering a person fit to be taken into the congregation ; how

*much more shall the blood of Christ, who, through the Eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God. Heb. i. 3,—by [the sacrifice of] himself he purged our sins. 1 John i. 7, If we walk in the light as he is in the light, we have fellowship one with another, and [for] the blood of Christ, cleanseth us from all sin, or unrighteousness, ver. 9. Rev. i. 5, Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto his God and Father, [hath raised us to the highest degree of dignity, service, and sanctity.] Rev. vii. 14, These are they which came out of great tribulation, and have washed their robes [moral habits] and made them white in the blood of the Lamb. Heb. xii. 24, Christ's blood is the blood of sprinkling : and it is our great privilege, that, by our christian profession, we are come unto it. 1 Pet. i. 2, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus ; or unto that obedience, which the blood of Jesus, sprinkled upon our consciences, is intended to produce.*

[Note ; *purging, cleansing, washing, sprinkling* doubtless do *imply* pardon : but in the known scriptural use, they also signify sanctification ; or freeing the mind from the pollution and power of sin.

WASH. Psal. li. 2, 7.—lxxiii. 13. Prov. xxx. 12. Isa. i. 16.—iv. 4. Jer. iv. 14. Ezek. xxiv. 13. John xiii. 8. 1 Cor. vi. 11. Eph. v. 26. Tit. iii. 5. Heb. x. 22. PURGE. Isa. iv. 4. Ezek. xxiv. 3. Dan. xi. 35. 1 Cor. v. 7. 2 Tim. ii. 21. John xv. 2, &c. CLEANSE. Psal. cxix. 9. Mat. xxiii. 26. 2 Cor. vii. 1. Jam. iv. 8. SPRINKLE. Isa. lii. 15. Ezek. xxxvi. 25. Heb. x. 22.

173. Rom. vi. 3,—*So many of us as were baptized into Jesus Christ, were baptized into his death.*—Ver. 6,—*Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.* 1 Pet. ii. 24, *Who his own self bare, or took away, our sins in his own body on the tree, that we being dead unto sin, should live unto righteousness ; by whose stripes ye were healed of your spiritual maladies.* Tit. ii. 14, *Who gave himself for us that he might redeem us from all*



*iniquity, and purify unto himself a peculiar people, zealous of good works.*

174. More particularly, the sufferings, death, and blood of Christ sanctify as an example to us. Rom. vi. 10, *For in that he died, he died unto sin once.*—Ver. 11, *Likewise reckon ye also yourselves to be dead—unto sin.* 1 Pet. ii. 21, *Christ suffered for us, leaving us an example, that we should follow his steps.*—iv. 1, *Forasmuch then as Christ hath suffered for us* [for our sins, chap. iii. 18,] *in the flesh, arm yourselves likewise with the same mind* that was in him. *For* [as he died unto sin, Rom. vi. 10, or resisted unto blood, striving against sin, Heb. xii. 4, and gained a victory over it: So] *he that hath suffered in the flesh* [that he may keep himself from sin] *hath ceased from sin,* [or is delivered from the dominion of it]. Rom. vi. 7, *That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God in universal holiness.* Phil. iii. 10, *That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death.*

175. Particular instances in which Christ's blood sanctifieth as an example to us.

176. I. Usefulness. Mat. xx. 26, 27, 28, *Whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant. Even as the Son of man came not to be ministered unto, but to minister ; and to give his life a ransom for many.* [In giving his life a ransom for many, he is an example teaching us to minister and serve in mutual good offices.] 1 John iii. 16, *Hereby perceive we love ; because he laid down his life for us. And we ought to lay down our lives for the brethren ;* [for the good of the church, and the welfare of our fellow christians.]

177. II. Love. Eph. v. 2, *And walk in love, as Christ also hath loved us, and given himself an offering and sacrifice to God of a sweet smelling savour.*

178. III. Humility, condescension, regard to the honour and advantages of others. Phil. ii. 2—8, *Be like minded, having the same love, &c. Let nothing be done through strife, or vain glory, but in lowliness of mind let each esteem other better than themselves. Look not every man on*

*his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus : who being in the form of God, thought it not robbery [a prize or spoil] to be equal, or like\* to God ; [he did not regard the dignity and glory, which he had with the Father ; as soldiers do the spoil and plunder, which they take by force, and resolutely hold against all the world ;] but [considering it as the gift of God ; and therefore to be either retained, or relinquished, as might be most subservient to his honour, and the good of his creation] he emptied himself [of his heavenly splendour and majesty], and took upon him the form of a servant, —humbled himself, and became obedient unto death, even the death of the cross.*

\* Ευρυμαχον, Πολυβοιο δαιφρονος αγλαον υιον,  
Τον νυν ΙΣΑ ΘΕΩ Ιθακησιοι εσπορωσι.

*Hom. Odys. XV. l. 518, 519.*

*Eurymachum, Polybi prudentis inclytum filium,*

*Quem nunc instar Dei Ithacenses suspiciunt.*

See also *Odys. XI. 303, 483.* It is the same as *Ισοθεος. Iliad II. in catalogo navium, l. 72.—III. 310.—IV. 212. Odys. I. 324.—XX. 124. Or Θεος ως Iliad. III. 230. Odys. XIV. 205.—XV. 181.—XXIII. 339.* And answers to the Hebrew *בית דוד* Zech. xii. 8, *The house of David shall be as God.*

179. IV. Trust in God. 1 Pet. ii. 21—23, *when he suffered he threatened not; but committed himself to him that judgeth righteously.*

180. V. Mortification of fleshly lusts. Gal. v. 24, *They that are Christ's have crucified the flesh with the affections and lusts.*

181. VI. Patience, meekness, and fortitude under sufferings. Heb. xii. 1, 2, 3, *Looking unto Jesus,—who endured the cross, despising the shame, &c. For consider him who endured such contradiction of sinners against himself, lest ye be weary and faint in your minds.* Heb. xiii. 12, 13. Rev. xii. 11, *And they overcame him [the dragon, the accuser and persecutor of the brethren, ver. 10,] by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto the death.*

182. VII. Deadness to the world. Gal. vi. 14, *God forbid that I should glory save in the cross of our Lord Jesus Christ, by which the world is crucified to me, and I to the world:* So that I am not affected with either the frowns or smiles of it; nor for the sake thereof refuse any duty, or shun any danger in the way of duty. Hence, those christians who lead a sensual, worldly

life, are said to be *enemies to the cross of Christ*, or to the life and power of christianity, Phil. iii. 18.

183. And because in the *cross of Christ*, or in *Christ crucified*, the whole of the gospel, both as to the mercy God hath shewn us, and the influence it should have upon our hearts, is comprized, the *cross*, or *Christ crucified*, is with Paul the same thing as the gospel; and preaching the one, the same as preaching the other. 1 Cor. i. 17, 18, *Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us that are saved it is the power of God.*—Ver. 23, *We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness: but unto them which are called, Christ [crucified] the power of God, and the wisdom of God.* Chap. ii. 2, *I determined not to know any thing among you, save Jesus Christ, and him crucified.* Gal. iii. 1, *O foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath*

*been evidently set forth, crucified among you.*

184. We are *baptized into Christ's death*, Rom. vi. 3. And in the Lord's supper all the grace and precepts of the gospel are exhibited under the signs of *bread*, signifying Christ's broken, or crucified body ; and of *wine*, signifying his blood shed *for many for the remission of sins*, which we are to eat and drink in *remembrance* of him, or with the attention of our minds fixed upon him. Not barely remembering there was such a person ; but duly considering, how he stands related to us ; in what manner he endured his sufferings, and for what end. *Eating Christ's body*, and *drinking his blood* are, doubtless, to be understood figuratively ; denoting, in an easy, familiar way, the improvement and comfort of the mind, by that which nourishes and refreshes the body. This is frequent in scripture. A book, God's word, good instructions, &c. are compared to *meat* or *drink* ; which we *eat* and *drink*, when we read, understand, receive, digest, and duly observe them. Ezek. iii. 1, 2, 3, *Son of man, eat this roll*, [containing the denunciations of God's

judgments.] *So I opened my mouth, and he caused me to eat that roll, &c. Rev. x. 9, And I went unto the angel, and said unto him, give me the little book, [containing an account of future events in the christian church.] And he said unto me, take it, and eat it up ; and it shall make thy belly bitter, but it shall be sweet in thy mouth.* As if he had said ; take the book, consider it well, and digest it in your mind, and you will find, that the events it reveals will occasion a mixture of joy and grief. Jer. xv. 16, *Thy words were found, and I did eat them : and thy word was unto me, the joy and rejoicing of my heart.* Prov. ix. 3, 4, 5, 6, *Wisdom, or the doctrine of truth and holiness, crieth upon the highest places of the city. Whoso is simple, let him turn in hither : as for him that wanteth understanding, she saith to him, Come eat of my bread, and drink of my wine which I have mingled ; that is to say, Forsake the foolish and live ; and go in the way of understanding.* Isa. lv. 1, 2, 3, *Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy and eat, yea, come, buy wine and milk without money, and without price. Wherefore do ye spend*

*money for that which is not bread?—*  
*hearken diligently unto me, and eat ye that*  
*which is good, and let your soul delight it-*  
*self in fatness, in the pure and most deli-*  
*cious doctrine of sanctity and virtue. In-*  
*cline your ear, and come unto me : hear,*  
*and your soul shall live. John vii. 37, If*  
*any man thirst, or desires to understand the*  
*true way of life, let him come unto me, and*  
*drink.*

185. More might be added ; but this is sufficient to explain the meaning of *eat-*  
*ing* and *drinking* in the Lord's Supper. The bread represents the *flesh of Christ, which he hath given* [a sacrifice] *for the life of the world ;* see John vi. 51—57. Or it is his *body given, or broken* upon the cross *for us ;* Luke xxii. 19. 1 Cor. xi. 24. And we *eat* it, when from the death of Christ we learn to mortify all corrupt affections ; to deny ourselves in whatever is dearest to us, that we may lead godly, sober, and righteous lives ; to bear sufferings and injuries with meekness and patience ; and all other virtues which Christ exhibited upon the cross. The wine represents the *blood of Christ*, as it is the ground and confirmation of the covenant



of grace. And we *drink it*, when we are so persuaded that God in regard to the blood of Christ, hath granted to us, pardon, eternal life, and all spiritual blessings, as to have peace and comfort in a sense of God's love ; as to rejoice in it as our life, our wealth, our glory, and highest felicity : so, as to be animated to all obedience to the will of God, in opposition to all temptation ; so as, to delight in communion with God ; and so, as to devote ourselves to his honour and service. This is eating the body of Christ, as it was *broken* upon the cross *for us* ; and this is drinking his blood, as *shed for the remission of sins*. And it is, by the express command of Christ, the duty of christians thus to shew his death, or to declare the ends and designs of it, and to apply it to their instruction and comfort, in their solemn assemblies, *till he comes* ; or to the end of the world. 1 Cor. xi. 26.

186. And all this to me is a clear proof, that the cross and blood of Christ, as it is the ground and reason of the remission of our sins, is considered as a mean of our sanctification ; and, being made known to us for this very purpose, we are obliged to

use it as such. Which if we do; our sins will be forgiven, and we shall obtain eternal life; if not; our sins will not be forgiven, and we shall perish. For Christ's death, however it was a reason of freely bestowing upon us *antecedent* blessings,\* yet, *in reference to our final salvation*, hath its effects with God, only so far as it hath its proper effects upon our hearts. If we are not sanctified by it, we cannot be saved by it. Which is a strong confirmation of this whole scheme. [119.]

187. As therefore our Lord's sacrifice and death is so plainly represented as a powerful mean of improving our virtue; as we have no sufficient ground in scripture to consider its virtue and efficacy in any other light; and as we cannot be pardoned and saved, unless we are sanctified by it; I conclude, that it is a reason with God for the forgiveness of sins, and the donation of blessings, because it is a proper mean of *cleansing us from all filthiness of flesh and spirit, and of perfecting holiness in the fear of God.* '

\* See *Key to the Apostolic Writings*, chap. viii. §. 119.  
1st edition. 145. 2d edition.

188. It was on account of Christ's perfect obedience and goodness, that God (who for this purpose sent him into the world) was pleased to publish the remission of sins, and all other *antecedent* gifts and blessings, because this noble donation is thus bestowed for a reason, which is the strongest inducement to, and the most perfect pattern of universal holiness. So that we cannot certainly know, that God will pardon our sins, and bless us with immortality ; but we must at the same time know, that this inestimable gift is planted upon the most perfect virtue, intended to be an example for our imitation : and consequently, that we can obtain the possession of eternal life only by imitating it.

189. As our prayers are a reason of God's conferring blessings upon us ; because our prayers are means of producing pious dispositions in our minds : so the blood of Christ, or his perfect obedience or righteousness, makes atonement for sin, or is a reason of God's forgiving our sins ; because the blood of Christ is a mean of cleansing us from sin.

190. Thus, in a way perfectly rational and scriptural, we obtain all the blessings

of redemption, that can with any truth be supposed to be obtained upon any other scheme. And thus also every objection against atonement by the blood of Christ, so far as I can see, is silenced.

191. Thus we are well guarded against the dangerous error of expecting to obtain mercy and salvation by a presumptuous, unactive reliance upon the blood and merits of Christ ; or by the imputation of his righteousness to us, instead of obeying, or while we neglect to obey his commands delivered in the gospel. For thus the atonement of Christ's blood stands in perfect consistency with all the principles and declarations of the gospel ; strongly enforces every command of duty, and every threatening to disobedience ; and precludes all hopes of ever seeing God without personal righteousness. Which, so far as I can see, is clearly and universally true of no other scheme of redemption but this.

192. Thus the virtue and efficacy of Jewish sacrifices, (in their inferior kind and degree, as types, figures, and emblems) coincide with the virtue and efficacy of Christ's sacrifice. They were symbolical instructions in holiness ; till Christ came

and offered up himself a sacrifice of real holiness, obedience, and goodness, to instruct us in a more perfect manner ; and to obtain, what mere types and figures could not procure, a full and eternal redemption for us.\*

\* The Mosaic service and sacrifices certainly had relation to Christ and his sacrifice, as shadows or types, representing the substantial piety and holiness, which Christ exhibited, and the acts of intercession and address to God, which he performed on our behalf. For instance ; (1.) The Jewish sacrifices were without blemish ; Christ's without spot, Heb. ix. 14. (2.) Jewish sacrifices were offered to God : So was Christ's sacrifice, Eph. v. 2. (3.) Blood of bulls and goats answered to Christ's blood, Heb. ix. 13, 14. (4.) Sacrifices burnt without the camp were types of Christ, Heb. xiii. 10—12. (5.) Jewish high-priest resembled Christ, our high-priest, Heb. ix. 7, 11. (6.) Holy of holies in the temple represented the highest heaven. (7.) The high-priest's entrance with blood into the holy of holies represented Christ's entrance with his own blood into the highest heavens, Heb. ix. 7, 11, 12. (8.) Consequently, the sacrifices on the annual day of atonement were shadows of Christ's sacrifice.

But it was not necessary the Jewish worshipper should understand all this ; or that he should discern the relation his worship bore to the sacrifice and mediation of our Lord. For his worship, though of an inferior kind, was nevertheless complete in its parts ; as it was an instruction in universal holiness ; as it represented the mercy of God to a sinful world, and, when duly performed, was carried on in a proper dependence upon divine grace. And thus it was acceptable to God, and effectual to obtain eternal life, as it stood in connexion

193. Thus also we see a good reason, why the obedience, prayers, &c. of good men availed to the account of others ;\* namely, because virtue and piety was thus honoured and encouraged ; not only at the time then present, but, being recorded in sacred history, in all future generations. And as our Lord Jesus Christ on account of his obedience is exalted to universal dominion, and *appears publicly in the presence of God for us, as our high-priest and advocate with the Father, making intercession* for us, in virtue of his blood, or perfect holiness (solemnly offered or presented before the throne of God ;) and in this manner is perpetually receiving from the Father, and conveying to us the blessings of divine goodness ; thus virtue and piety is honoured and encouraged among all intelligent beings in the universe, who see and know this, far beyond the extent of our imaginations. Which shews, that the

with the death of Christ, though not in the thoughts of the worshipper, to whom the death of Christ was but very imperfectly revealed, yet in the counsel and foreknowledge of God ; which was sufficient to secure all the blessings of the covenant of grace.

\* *Key to the Apostolic Writings*, chap. VIII. §. 126. 1st edition. §. 154. 2d edition.

everlasting dominion and priesthood of Christ is a constitution very rational, wise, and beneficent, as it is the public reward and exhibition of the most consummate holiness, and hath a natural tendency to spread and propagate it, and, in proportion, to diffuse happiness throughout the creation of God.

194. Lastly ; thus we see how much it is incumbent upon ministers to preach, to explain, inculcate, and recommend the cross of Christ ; after the example of the apostle Paul, who speaks of it, as a principal part of his ministry. No illustrations of piety can be more bright and striking ; no exhortations to any branch of virtue can be enforced by considerations more moving, than those that are taken from the blood and cross of Christ.



## CHAPTER XII.

OF FAITH IN CHRIST, AND DRAWING NEAR TO  
GOD BY HIS BLOOD.

195. **THUS** the doctrine of atonement stands upon a true and unmoveable foundation, and gives us a clear and just notion

of faith in *Christ*, or in *his blood*. It is not merely believing what is related in scripture concerning his incarnation or sufferings : but it is such right knowledge, sentiments, and persuasion concerning his blood, as purify our hearts, confirm our hope in God, and dispose to universal obedience. Its influence may be considered either with respect to our *temper* and *conduct*, or to our *approaches* and *addresses* to God.

196. I. In reference to our temper and conduct, our faith is then genuine when it leads us to a conformity to Christ in all the instances before mentioned. Gal. ii. 20, *I am crucified with Christ : nevertheless I live ; yet not I, but Christ liveth in me : and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself [a sacrifice] for me.* Thus faith applies the *blood of sprinkling* to our consciences ; and thus we *wash* our *robes*, [moral habits] and *make them white in the blood of the Lamb.*

197. II. In respect to our approaches to God, Christ is a *mercy-seat*, the ground or basis upon which God has fixed the throne of his grace ; and therefore the



ground and basis of all the intercourse we hold with him, and he with us : by whom all the mercy of God is declared and dispensed to us ; and to whom all our services, prayers, and devotions ought to have respect, in the same manner as the sacrificial worship of the ancient church was directed to God as sitting, by a visible token of his presence, upon the mercy-seat in the *holy of holies* in the temple. And as the ancient worshipper drew near to God with such thoughts and meditations in his mind, as the blood of the sin-offering, sprinkled before or upon the mercy-seat, would suggest : So, we christians should draw near to God, for pardon or any blessing, *through faith in Christ's blood*, Rom. iii. 25 ; or with such thoughts and meditations in our minds as his blood, shed for the remission of sins, will naturally suggest. His blood therefore may be considered as the *medium*, through which our minds should look to the throne of God, which is fixed upon Christ, the mercy-seat, in all our addresses to him, by way of hope or desire, supplication or deprecation ; that is to say, we should look to him through the medium of the most perfect righteousness, obedience,

and goodness we can conceive : which *medium* is wisely adapted to our circumstances and apprehensions by our Lord's incarnation. For, as we, the children that are to be *sanctified*, do partake of flesh and blood, he also, the *Sanctifier*, himself partook of the same : and so, being *holy, harmless, and separate from sinners*, he hath exhibited a character of spotless virtue suitable to the state of spirits embodied as we are. And thus he is such an high-priest in all respects as became us, and a proper *medium* through which our thoughts should ascend to God ; or a proper object which should be set in as full and clear a view, as we are able, before our minds, when we draw near to the most holy God, *who is of purer eyes than to behold iniquity*, and can be pleased with nothing more than to see the image of his Son upon our hearts. In drawing near to God with thoughts thus sprinkled and seasoned with the blood of Christ, we gain a double advantage.

198. (1.) We contemplate the surest pledge, and strongest confirmation of the love and mercy of God to us, for the encouragement of our faith and hope, that our sins are pardoned, and that we shall

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receive from him at last all the blessings promised in the gospel, and any particular mercy we stand in need of at present. This, added to the intercession of our high priest and advocate, who, (in virtue of his blood, or perfect righteousness) appears *in the presence of God for us*, (Heb. ix. 24,) gives great encouragement to humble, penitent addresses to the throne of grace. Heb. iv. 16, *Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

199. (2.) Thus we shall lift up our souls unto God charged with ideas of the most perfect duty and goodness ; which, if our hearts are properly seasoned with them, will dispose us to a conformity to them ; or change us into the same image, by purifying our breasts from sensual and earthly affections, giving an abhorrence of sin, kindling the love of God, and of our fellow creatures, raising our hearts to things spiritual and heavenly, and representing every part of duty, in either doing or suffering, as absolutely necessary to our happiness, and certainly practicable by the divine assistance. To come unto God by the *blood of Christ*, is to come to him in

such a way as naturally suggests that purity and holiness which is the principle and rule of our whole conduct. This advantage of drawing near to God by the *blood of Jesus*, the apostle, taking his images from the Jewish worship, hath described, Heb. x. 19—22, *Having therefore, brethren, boldness to enter into the holiest* [to the throne of God in heaven] *by the blood of Jesus; the new and living way, which he hath consecrated for us* [having first opened, and gone in it himself, leading us therein to God and to eternal life] *through the veil, that is to say, his* [crucified] *flesh. And having an high priest over the house of God: let us draw near to God* [in his worship] *with a true* [sincere and upright] *heart* [of love and devotedness to him,] *in full assurance of faith, having our hearts sprinkled* [or cleansed] *from an evil conscience, and our bodies washed* [from all sensual pollution] *with pure water,* [the word of God.] *Let us hold fast the profession of our faith* [in principle and practice] *without wavering* (for he is faithful that promised.) *And let us consider one another to provoke,* [or excite] *unto love and to good works. Not forsaking the as-*

*sembling of ourselves together* in our religious societies, but piously frequenting them, as those that hope by the *blood of Jesus, the new and living way*, to be shortly introduced into the glorious society above, where our high priest lives and reigns for ever.\*

200. Happy is the man who forms his principles and temper upon this perfect model, the *blood of Christ* ; who comes unto God in every act of worship by this way, and who keeps his eye in the whole course of his life upon this guide. Great is his peace and comfort : he walks steadily in the path of all truth and virtue, and is sure of glory, honour, and immortality.

\* Agreeably to this whole description of drawing near to God by the blood of Christ, we are, I conceive, to understand, *asking in his name* ; i. e. as his sincere disciples and followers, and in dependence upon the grace of God in him.

# **CANDID REMARKS**

UPON THE

REV. MR. TAYLOR'S DISCOURSE,

ENTITLED,

*THE SCRIPTURE DOCTRINE OF ATONE-  
MENT EXAMINED.*

IN

A LETTER TO MR. TAYLOR.

BY GEO. HAMPTON, M.A.

FIRST AMERICAN EDITION.

BOSTON:

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SUFFOLK BUILDINGS.

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1809.



## CANDID REMARKS, &c.

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REVEREND SIR,

I HAVE perused with some care and attention, and, I would hope, with a mind open to conviction, your *Scripture Doctrine of Atonement examined* : but, though I have no objection to make to several things it contains, yet I cannot say that I am satisfied with the whole ; or indeed convinced, by what you have advanced, even in support (if I mistake it not) of your main point : and as this is the case, I persuade myself, as well from your general character, as from what you have said in your preface, that you will not be offended, if I endeavour to *discover*, with as much *clearness*, and to *correct*, with as much *candour*, as I can, the *errors* your treatise seems to me to contain.



I am not insensible of the rights of private judgment ; as I am satisfied, you, sir, are not : and therefore, as I do not at all doubt, but that you will allow me, without offence, to differ from you ; so I readily own, that I should act against my own sense of things, should I be displeased with you, or with any other persons, merely for differing from me, or taking that liberty, which I myself take, and you and they may with equal reason expect, I should give : which declaration I therefore think proper to make, that it may appear, that, though I am contending for doctrines, which are commonly received, and which are sometimes, perhaps, defended (as well as attacked) with too much eagerness ; it yet may be done with charity for those who see reason to reject them : and I would hope, sir, you will meet with nothing in what follows, but what will be, both as to the matter and manner of it, consistent with this declaration.

I have said already, that there are several things in your treatise, to which I have nothing to object : these therefore I shall have no occasion to take notice of. And as to those parts of it, which seem to me

to be liable to objection ; I shall generally consider, or make my remarks upon them, in the same order in which I find them : for I freely own, that I know not that I can consider them in a better : and if it should appear, either that I mistake your meaning in any place, or give not good reasons for differing from you ; I trust, you will find me very ready, both to acknowledge the one, and to give up the other.

As the scriptures seem to me (and I presume they do to you, No. 148,) to lead us to consider, in general, the death of Christ, as a sacrifice for sin, in the same light, in which we are led to consider the expiatory sacrifices under the law ; I shall very readily join with you, in the previous examination of what the scriptures say concerning *them* ; that, forming right sentiments of *them*, we may be led to do the same with relation to the sacrifice of Christ. Only it will be proper, first of all, to take notice of some things you say with regard to sacrifices in general.

Having then proved, ‘ that *the* sacrifices ‘ (*spoken of*) were of a religious and moral ‘ nature ; and had their effects with God ‘ to whom, and with the persons *by* whom,

‘ they were offered :’ (No. 17.) And having justly observed, that God could not, notwithstanding, be pleased with the mere effusion of blood, or the death of his creatures, &c. you ask, No. 19, ‘ In what *manner* then had sacrifices respect to ‘ God ?’ to which you answer ; ‘ As the ‘ levitical law supplies no answer to this ‘ question, but supposes it was understood, ‘ we must seek for it in other parts of ‘ scripture ; and consult the sense of prophets and apostles, who had a clear and ‘ full knowledge of the nature and ends of ‘ divine institutions. Which in such cases ‘ is a just and authentic method of discovering and ascertaining the truth.’ I am not against examining any parts of scripture, in order to find out, so far as we can, the sense of other parts of it ; but think it in general very proper and necessary so to do : and even with regard to the case before us, it is by no means improper to consult the sense of prophets and apostles, or indeed the writings of any other of the sacred penmen : on the contrary, the more we consult and consider them, the more likely we shall be to find out the truth. But however, when you say, in answer to

the question you had asked, that 'the levitical law supplies no answer to *it* ;' *i. e.* does not shew us, in what manner sacrifices had respect to God ; I must own, if that be the case, that I do not understand the meaning of several passages in that law relating to this subject : for there seem to be several, which point out to us, with sufficient clearness, the manner in which sacrifices had respect to God. And indeed, where might we reasonably expect to meet with passages more subservient to the understanding the true nature, significance, ends, or effects of sacrifices, either with respect to God, or the offerers of them, than in those parts of scripture, which more directly and professedly treat of them ? I grant indeed, that the levitical law does generally suppose these things to be understood ; and that is no other than what might be expected, considering the obvious nature, and apparent purposes of the sacrifices appointed by that law. But, that it supplies no answer to the question referred to, seems to me, to say the least, not so plain as you seem to think it is.

To shew however, that this is not said without grounds, I shall not insist upon

what you yourself have observed, No. 5, that 'the particular occasions of sacrificing were three : either for the impetration of blessings desired ; or for thanksgiving, when received ; or for the removal of some guilt or uncleanness ;' though I do not see but that I might justly do it : for though you speak there *expressly*, only of the particular occasions of sacrificing ; yet, as the passages in the law, upon which your division of sacrifices into impetratory, gratulatory, and piacular, is founded, obviously lead us, if I mistake not, to consider the first sort of them, as expressions of dependence upon God for blessings desired, or wanted ; the second sort, as grateful acknowledgements for blessings received ; and the last sort, as, in general, a means appointed for the removal of some guilt or uncleanness ; they seem to be hardly reconcilable, strictly speaking, with what you are pleased to intimate ; that the levitical law does not shew us, *in what manner*, sacrifices had respect to God : for if, to instance only in the last sort of them, *it* directs us to consider them, though it be only in general, as an appointed means for the removal of guilt or uncleanness ; surely

it cannot be justly said, that it does not point out to us, in what light, or under what notion, (for that seems to be the strict and most obvious meaning of your words) we are to consider sacrifices with respect to God.

But though, as I said, so far as I can see, it might justly be done ; I shall not insist upon this : and the rather, as from what follows in this chapter (particularly from the 22d, 24th, and 27th paragraphs) there is some reason to think, that your real meaning is more limited and confined, than at first sight it seems to be. Perhaps it is this, or may be thus expressed : In what manner are we to conceive of sacrifices with respect to God ? are we to conceive of them, as having a respect to him, or their effect with him (27.) only as symbolical expressions of a pious, grateful, or penitent disposition of mind (22.) or as having a respect to him, and their effect with him, in some other way also ? as offered, for instance, by the appointment of God, in the stead of the sacrificers ? Now, supposing this to be the meaning of your question ; I must still beg leave to say, that, so far as I can judge, it is not true,

that the levitical law supplies no answer to it. As to those sacrifices, which were offered by way of impetration for blessings desired ; or thanksgivings for blessings received ; and which, as you observe (5.) are called *peace-offerings* ; you may, if you please, consider them in the light of symbolical addresses to God, or as significant expressions of a pious and grateful mind. And indeed, those passages in Leviticus to which you refer, chap. vii. 11—16, and which expressly relate to sacrifices of thanksgiving, and voluntary offerings, seem to me plainly to lead us to consider them in that light ; which however, you will observe by the way, if it be the case, evidently shews us, that the levitical law cannot well be said to supply us with no answer to your question. But then, though that law may direct us to consider some sacrifices as having a respect to God, and their effect with him (see Lev. vii. 18,) as symbolical addresses to him ; yet it by no means appears, that this was the case with them all : many of them (I mean, as you will readily suppose, sin-offerings) seem to me to have had their effect with God, as well as a respect to him, chiefly at least, in

another way; viz. as appointed substitutes (if I may be allowed the expression) in the stead of the offerers: and in this light, if I mistake not, the law itself leads us to consider them. I do not say, that it *expressly* tells us, that those sacrifices were offered *in the place or stead* of the sacrificers: if that had been the case, there could have been no room for dispute: but this I say, that it leads us to consider them in that light. Thus, in that well known passage, Lev. xvii. 10, 11, where God himself is introduced, saying to the people of Israel: *I will even set my face against that soul that eateth blood, and will cut him off from among his people: for the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul:* what less is suggested, especially if we consider it in conjunction with those other passages in the law,\* in which the sparing persons' lives is represented as the consequence, or effect of the appointed atonements, which

\* See Exod. xxx. 12, &c. and the other texts quoted, and argued from to this purpose, by Dr. Chapman, Eusebii, vol. 2, p. 464—477.



had been made for that purpose ; what less, I say, is suggested by those words (especially when thus considered) than that God had graciously given the Israelites the blood, that is, the lives of animals, to be offered as sacrifices upon his altar, for the preservation of their own lives ; and that he would accept of the blood, or lives of the animals so offered, *instead of* the lives of the Israelites, which are both here and elsewhere supposed to be forfeited ? and if it be suggested in the words, that God would accept of the lives of the sacrifices, *instead of* the forfeited lives of the sacrificers ; what less can be implied in them, than that the former were to be offered *in the place* of the latter ? at least, this seems to *me* to be the import of the words : nor can it be thought strange, that it should ; since they have appeared in this light, so far as I can find, almost universally both to Jews and Christians. And indeed, it seems to me difficult to account for the great stress which is laid (here especially) upon the blood, or lives of the sacrifices, as procuring, in a more particular manner, their effect with God, that is, the redemption, or preservation of the lives of the sa-

crificers ; otherwise than by supposing, that such a substitution as we are speaking of, was intended to be suggested. If all the sacrifices under the law, the sin-offerings, as well as others, had had their effect with God, as symbolical expressions of a right temper of mind ; it is natural to think, that the slaying and offering those sacrifices in general, would have been represented, as procuring their effect with God in favour of the offerers : whereas the effect referred to is attributed, and seems in a more special manner to have been owing, to the blood, that is, the offered lives of the sacrifices ; it being expressly said, *that it is the blood which maketh an atonement for the soul.\**

\* It may not be amiss to take notice here (though perhaps in some respects out of place) of what you are pleased to say, No. 59. ‘ It is said indeed, Lev. xvii. 11, ‘ *Ye shall not eat blood : for it is the blood that maketh atonement for the soul.* But how ?’ You ask : ‘ By way of vicarious punishment ? not a word of that. Therefore we are at liberty to judge, that the blood made atonement in sin-offerings, as the shedding, sprinkling, and pouring of it out at the foot of the altar signified the sacrificer’s devoting his very life to the honour and service of God.’ It must be owned, that it is not said here in so many words, that the blood *made atonement* by being shed *in the offerer’s stead* ; (for as to the phrase, *vicarious punishment*, I shall have occasion to observe

Not to observe, that if the levitical sacrifices had had their effect with God, only as significant expressions of a devout, thankful, or penitent disposition in the offerer ; it seems reasonable to think, that that effect would have depended (I may

hereafter, that it seems to me neither necessary nor expedient to make use of it :) but then, the question is, whether the words just quoted, do not more naturally and obviously lead us to consider the blood, as making atonement for the offerers in that way, than in the way you mention ? to me, I own, they seem to do it ; and, I think, not without reason : for when it is intimated (that we may take in both verses) that the blood of the animal is the life ; that God had given it to them (the Israelites) to be offered in sacrifice for them ; and that it was the *blood* in particular, that *made atonement* for their souls, or lives ; what sentiment does so naturally occur to the mind as this ; that *atonement* was to be *made* for the life of the sacrificer, by the pouring out the blood, or life of the sacrifice *in his stead* ? not to observe, that the blood in sin-offerings cannot reasonably be thought to have *made atonement*, 'as the shedding of it, &c. signified the 'sacrificer's-devoting his very life to the honour and service of God : ' because (as an attentive reader will, I think, observe) the *atonement* is represented to be *made* by the blood, not as signifying any thing then existing when it was poured out ; but as something which had before been given and appointed to make atonement ; and which therefore, in consequence of that appointment, had, as it were, a virtue sufficient for that purpose. See the following note. As to the objections, which you have urged against the notion of *vicarious* suffering ; I shall take notice of them in their proper places.

say, perhaps, entirely) upon his temper or disposition : whereas the sin-offerings at least seem to have had their effect with God, independently of that consideration : my meaning is, that, as the lives of the Israelites are supposed to have been forfeited to the Divine Being (by what means, it is not, at present, necessary to inquire) ; so the sparing of those lives, or God's being *so far* reconciled to them, is represented as the effect of those sacrifices, which were offered from time to time, according to appointment, for that purpose : and as an effect too, which took place (as appears from their lives being actually spared) whatever was the temper or disposition of the offerers, or of those upon whose account the sacrifices were offered : which, one would think, upon your hypothesis would hardly have been the case.\*

\* I might, perhaps, have justly said here ; which upon your hypothesis could not surely have been the case : for if expiatory sacrifices *made atonement*, or had their effect with God, only as expressions of a right temper of mind ; that is, if (as seems to be your meaning from your discourse throughout, particularly No. 28, and 118.) nothing but a proper and worthy temper of mind in the offerers *made atonement*, or had properly any salutary effect with God ; then no sacrifice, not accompanied with such a temper, could have any such effect, or *make atone-*

But, it seems, to the question, ' In what manner had sacrifices respect to God ?' we must seek for an answer, not in the levitical law, but, as you are pleased to

*ment* for the sacrificers : which yet was far otherwise : as may be gathered from all those places in the law, from which we learn, that if, in the case of a sin or trespass, the appointed sacrifice was offered, *atonement* was thereby *made* for the offerer, and his sin or trespass forgiven: Lev. iv. v. and vi. or No. 28. Unless you will say, which, I should think, you scarcely will, that every such sacrifice was attended with that temper of mind in the offerer, of which, according to you, it was intended to be expressive. I am not ignorant, however, of what you suggest, No. 119. (if I may be allowed to take notice of it in this place) that you consider it, as *confirming your sentiment* (concerning sacrifice) *beyond all doubt*, that ' the scripture every where declares ; that without ' sincere prayers and thanksgiving ; without repentance, ' faith, and obedience, all sacrifices were not only un- ' profitable, *as to the favour of God*, or his pardoning ' mercy ; but also detestable in his sight,' &c. If, sir, you mean by these words, that the levitical sacrifices did not procure for the offerers, the removal of any guilt, without sincere prayers, thanksgiving, &c. it seems to me, as I have already intimated, to be hardly reconcilable with those passages in the law, to which I have just referred, and in which it is declared, without mentioning any thing of the temper of the offerer, that the pardon of sin, as an effect, should follow upon the offering the sacrifice appointed. But if your meaning be, that none of those sacrifices, without sincere prayers, &c. rendered the offerers of them, in a moral or spiritual sense, objects of the divine favour ; this, I must own, is a truth, which I have nothing to say against ; but, at

say, 'in other parts of scripture : ' we must  
 ' consult the sense of prophets and apostles,  
 ' who had a clear and full knowledge of the  
 ' nature and ends of divine institutions.'

the same time, must beg leave to say, that it is a truth, which, how well grounded soever it may be, seems to me not to your purpose : because those sacrifices, though, when not accompanied with faith, obedience, or repentance, they could not *properly* recommend the offerers to the favour of God, yet might have some effect with him notwithstanding ; that is, they might be so far available to the offerers, as to procure for them the sparing or continuance of their lives, which had been forfeited ; or the removal of some guilt or uncleanness : and this effect they appear to me, I say, actually to have had, independently of the disposition of the offerers : but then, not by reason of any necessary, or natural connexion, between the offering of those sacrifices, and the removal of the offerer's guilt ; but because God had appointed them to be the grounds of this effect. For no one can well doubt, but that God might appoint what sacrifices he pleased, and annex to the offering of them such effects as he should think proper too (*though we may reasonably suppose a priori, that God would be the author of no appointment or connexion, but what would have a tendency to some good.*) And this is a principle, which, if I mistake not, you, yourself, sir, go upon ; when you lead us, both in this and your other writings (No. 186, and *Key to the Apostolic Writings*, chap. viii. §. 119,) to consider the sacrifice of Christ, as available in some respects to those, who not only are not properly influenced by the consideration of it, but have not so much as heard of it. And indeed, there is not necessarily, or in the nature of the thing, any connexion between the sacrifice, or death, or worthiness of the most excellent person, and the conferring any ben-

‘ well disposed mind.” No. 22. But, that all the levitical sacrifices had their effect with God in the same manner as prayers, thanksgiving, &c. cannot, I should think, be justly inferred from those actions, &c. being called *figuratively* by subsequent writers, sacrifices, *well pleasing, acceptable to God* : for this obvious reason ; because, allowing (what I hope, for argument sake at least, may be allowed) that the expiatory sacrifices actually *made atonement* for sin, by being offered in the sacrificer’s stead ; such actions, &c. might notwithstanding, by subsequent writers, have been very properly compared *to*, or represented under the notion *of*, sacrifices well pleasing to God ; that is, the word, sacrifice, as expressing, in the general notion of it, religious homage, might have been transferred from what was originally, and more particularly intended by it, and applied to whatever was expressive of such homage. And this indeed seems to me to have been the case : nor is it an uncommon thing, for a word, which originally signified one particular thing, to be applied in time to several other things ; by reason of their being capable, in some respect or other, of being

considered under one general notion, or of being viewed in one common light. Thus, for instance, the word cross, which originally stood for a particular instrument of punishment or suffering, has come to signify, whatever is the occasion or source of uneasiness or trouble to any person: because they both agree in the general notion of their being the causes or occasions of suffering : and so in other instances, which might be easily suggested. And this general observation, if we carry it along with us, will, if I mistake not, help us to answer whatever you have advanced, in favour of your hypothesis, from those texts of scripture, which you have quoted in your twentieth and some following paragraphs : which therefore I need not, I would hope at present at least, take a more particular notice of.

However, before I leave this chapter I am now considering, it may not be amiss to take some notice of another passage, in your 19th No. It is that which immediately follows the passage I have already quoted and considered. Having then observed, that the levitical law supplies no answer to the question so often referred to



already ; and that we must seek for it, in other parts of scripture ; you go on and say (in order to illustrate what you had just observed) that ‘ in the institution of circumcision, Gen. xvii. no account is given of the meaning of that religious rite, any further than as it was a token of the covenant God then made with Abraham. But if we look into the prophetic and apostolic writings (Deut. x. 16.—xxx. 6. Jer. iv. 4. Rom. ii. 29. Col. ii. 11.) we shall find it had relation to the *heart* ; and signified the retrenching inordinate affections, or *the putting off the body of the sins of the flesh*, in order to dispose the mind to the sincere love and obedience of God.’ I readily own, that the rite of circumcision might, for ought I know, be originally *intended* to put Abraham and his descendants in mind of their obligations to *put off the body of the sins of the flesh*, &c. (which it certainly had, from the nature of it, a *tendency* to do); and that it might be of use, and probably was of use to them, considered in this light. But if you mean by what you here say, that it had no effect, or was of no use, any otherwise than as it put them in mind of those

obligations, or signified the *putting off the body of the sins of the flesh* ; I must beg leave to differ from you : because it might have its effect, or be of use to Abraham and his posterity, as it was a token (which you allow it was) of the covenant God made with Abraham ; being fitted as such to remind them of that covenant, and of the obligations arising from it : at the same time that we allow, that it might have a relation to the heart ; be intended to signify the retrenching inordinate affections ; and give occasion (by reason of the moral purposes, which, from its obvious significancy, it was fitted to subserve) to the figurative application of the word circumcision. In like manner as the levitical sacrifices might have their effect, and answer, perhaps, their more immediate intention in another way ; at the same time that they were calculated to put the Israelites in mind of what they owed to God, and gave occasion, as expressing, in the general notion of them, religious homage, to the using the word *sacrifice*, to signify any thing that was pleasing, or, as it were, offered to God. So that the case of circumcision, which you have here mentioned in order to explain

and illustrate your sentiments concerning sacrifices, seems to me capable of affording such an illustration, as will, by no means, be favourable to *them* ; but may be so to those, which you are endeavouring to overturn.

But it is time to proceed, and consider what you have more directly and professedly said concerning expiatory sacrifices ; and particularly, the *transferring of guilt*, and *bearing of sin*, which are the subjects of your third chapter. Only before I make any particular remarks upon what you have said under these heads, I think it not amiss just to observe one thing ; and the rather, as it may be applied to the subject of some other chapters, as well as of this before us. It is this ; that I do not propose, nor indeed think myself obliged to defend those sentiments, which you oppose, and which I myself may entertain, just as you are pleased sometimes to express them ; though they may have been expressed, as I am sensible they have been, in the same manner, not by weak and injudicious writers only, but by some considerable ones too. For though I would not presume to compare myself with the latter ; I cannot think

myself concerned to defend, either the sentiment or expressions of any, how considerable soever in other respects, if they appear to me indefensible. Thus, for instance, when you tell us (No. 29.) of ‘others, who think differently *from you* upon this subject, *and* suppose, that the guilt of the offender was transferred to, or laid upon, the sacrifice ; and that this was signified by the sacrificer’s laying his hand upon the head of it, as in the case ‘of the scape-goat,’ &c. and when you tell us farther, that ‘hence it is concluded by *them*, that the sacrifice must be considered, as substituted in the place of the offender, and as dying in his stead ; and so suffering a succedaneous or vicarious *punishment* :’ though I must own, that the guilt, or sin of the offender, seems to me to have been so far transferred to (if we must use that word) or laid upon the sacrifice, if an expiatory one, as that the death of the sacrifice was, through the divine pleasure, the reason or ground of the offender’s guilt being pardoned, removed, or taken away : and though I own, that the sacrifice was instituted in the place of the offender, and died in his stead, and so un-

derwent (if you please) a vicarious *suffering or death*, so far, as that the death of the sacrifice was the reason or ground of the sacrificer's life being spared, or of his escaping that punishment, which he was liable to, and must otherwise have undergone ; yet, I do not, and, indeed, cannot say, that the guilt or sin of the offender was really and properly transferred to, or laid upon, the sacrifice ; being sensible, that guilt or sin, as it is a personal thing, and must necessarily belong to the offender alone, (No. 31.) cannot be transferred to *any* other, in such a manner as to make it *really* his : neither, of consequence, can I say, that *any* sacrifice suffered a succedaneous or vicarious *punishment* : because *punishment*, strictly speaking, necessarily implies guilt, and therefore cannot *properly* be said to be inflicted, where guilt *really* is not. Nor does it seem to me necessary to say these things, at least in the strict sense of the words : the sin of the offender might very well be said, so far as I can perceive, to be laid upon the sacrifice ; and the sacrifice to be offered, or to suffer in his stead, without our being obliged to maintain, that there was a real transferring of guilt in the

case, or the proper suffering of a vicarious punishment : because the effect of the sacrifice, as to the pardon of sin (in regard to which (effect) chiefly, the sacrifice is said to bear the sin of the offender, and to die for him) was every whit as certain and real, through the divine appointment, as if the sacrifice had actually bore the sin of the offender, and suffered a vicarious punishment, if that could have been. And this, so far as I can judge, if it had been more attended to, would have prevented many of those objections, which have been urged against the notion of *vicarious* suffering.

But to proceed : and first, as to what you have said (No. 31.) with regard to the *transferring of guilt* ; I must freely own, that neither the ‘ laying hands on the head ‘ of the sacrifice, *nor* the uncleanness contracted by burning the sin-offerings, *certainly proves*, that sin was put upon such ‘ offerings :’ because, as you observe, ‘ hands were laid upon all sorts of sacrifices, as well as sin-offerings ; and uncleanness—was contracted by touching ‘ things, where certainly no guilt was transferred, as creeping things, &c. Lev. xi.

**‘ 23, 24,’ &c.\*** But when you farther say,  
**‘ we have therefore neither instance, nor  
‘ argument left to justify, in any sense, the**

\* However, though I allow, that the laying hands on the heads of the sin-offerings does not of itself prove, that sin was laid upon such offerings, for the reason you mention ; yet I would beg leave here to propose it by way of query : Whether it is not reasonable to think, that this rite, when applied to *such* offerings, was intended to signify the offerers putting, as it were, their sins upon them ? The same rite, in different circumstances, or applied to different sorts of sacrifices, might signify different things : when applied to peace-offerings, it might, from the nature of them, be intended as well as fitted to signify, that the offerers freely devoted them to God, and desired that they might be considered and accepted as offered to him, either in a way of impetration, or thanksgiving upon their (the offerers) account : but when applied to sin-offerings, it might, from their different nature and ends, be intended as well as fitted to signify, that the offerers laid, as it were, their sins upon such sacrifices, and desired that they might be considered and accepted as offered to God in their stead, or to procure for them the pardon of their sins. Perhaps also, the same sort of reasoning may be applied to the other case of uncleanness contracted by burning the sin-offerings ; for though the uncleanness contracted thereby does not of itself prove, that the sin of the offerers was laid upon those offerings, for the reason you mention ; yet it might possibly be intended to suggest an idea of that sort ; though in order to beget in the Israelites a higher notion of the great purity and holiness of God, he might be pleased to annex, as it were, uncleanness to several such things, as could not, in any sense, transfer guilt. However, I do not think it needful to insist strenuously upon either of these things.

‘sentiment of transferring sin, but *that* of  
‘the high-priest’s putting the iniquities of  
‘the children of Israel upon the scape-  
‘goat, Lev. xvi. 21.’ You seem to me to  
say too much. However, before we con-  
sider, whether or no, we have any other  
instance, or argument left to justify, *in any*  
*sense*, the sentiment of transferring sin ; it  
may not be amiss to take some notice of  
that, which, it seems, we have left ; viz.  
‘the high-priest’s putting the iniquities of  
‘the children of Israel upon the scape-goat.’  
And here, I must readily own, that by the  
high-priest’s *laying his hands upon the head*  
*of the live-goat, confessing over him all the*  
*iniquities of the children of Israel, &c.* and  
then sending him away, by the hands of a  
proper person, into the wilderness, or a  
land not inhabited, ver. 21, 22, no more  
seems to me to have been intended than  
the representing, or declaring in an em-  
blematical manner, to the priests and peo-  
ple, the pardoning and removing their sins  
and uncleannesses (so far as that could be  
effected) by the preceding piacular sacri-  
fices ; I say, the preceding piacular sacri-  
fices : for at the same time that I allow  
those actions to have been only emblematic-



ical declarations of these effects ; . I must beg leave to say, that the effects themselves seem to me to have been owing to those expiatory sacrifices, which had been offered before,\* and by which atonement for

\* When particular sins were committed, or uncleannesses contracted ; if discovered, particular sacrifices were appointed to be offered in order to atone for them ; and such sacrifices had their effect : but because such sins or uncleannesses might be committed or contracted, as might not be discovered, and therefore not particularly atoned for ; it pleased God, as it would seem, to appoint, on a certain day every year, a general atonement to be made ; the virtue of which should extend to all such sins and uncleannesses, undiscovered as well as discovered, as the law had appointed atonement to be made for : *that ye may be made clean*, says the text, *from all your sins before the Lord*. (See Lev. xvi. 29, 30, and Chapm. Euseb. v. 2, p. 482.) Which I therefore mention, because it will, *perhaps*, sufficiently account for what is intimated, v. 21, 22, that the scape-goat bore upon him, into a land not inhabited, *all* the iniquities of the children of Israel, and *all* their transgressions in *all* their sins. But you are pleased to intimate, No. 32, that ‘ the putting the iniquities of the people upon the scape-goat, and his carrying them away into a desert, &c. signified that God ‘ had cast *all* their sins, repented of, behind his back, put ‘ them out of his sight, and would never lay them to their ‘ charge.’ *Ad* to which, I would beg leave to observe, that if the expiatory sacrifices offered at this time, did really make atonement for *all* the sins of the Israelites without exception ; then, without doubt, what was done to, and with, the scape-goat, did signify, that *all* their sins, repented of, were forgiven : but if those sacrifices did not make atonement for *all* their sins without excep-

their sins had been most *properly* made. And in this light, if I mistake not, this whole transaction will appear to every one, that attentively considers that chapter, and particularly, the order in which the several things there mentioned are directed to be done. So that the high-priest's laying his hands on the scape-goat, sending him into the wilderness, &c. do not seem to have been designed to have any effect with God. (No. 32.) but only to declare to the Israelites, by expressive actions, that their sins and iniquities were forgiven, at least, so far

tion, but only such as the law appointed atonement to be made for ; then the transaction of the scape-goat could not signify the forgiveness of *all* their sins whatsoever, repented of, but only of such as the law had appointed atonement to be made for : for the affair of the scape-goat seems to have had a reference only to those sins which had been expiated just before. If it should seem an objection to this, that the scape-goat was to carry away into the wilderness all the iniquities of the children of Israel, &c. v. 21, it should be remembered on the other hand, that the priest was to make atonement for them (no doubt by the sin-offerings) to cleanse them, that they might be clean from all their sins before the Lord, v. 30. So that the significancy of the affair of the scape-goat extended no further than the atoning virtue of the sin-offerings. However I do not deny, but that God forgave *all* their sins truly repented of : but then, his doing so seems to have been grounded, not upon the sacrifices of this day, but upon one of a more extensive virtue and efficacy : as you yourself seem to intimate, No. 134.

as that they might *approach* his *tabernacle* with impunity. And whereas it is expressly said, that *Aaron*—*shall confess* over the live goat, *all the iniquities of the children of Israel, &c. putting them upon the head of the goat ; and that the goat, being sent away, shall bear upon him all their iniquities into a land not inhabited :* no one, I presume, will say, that in this case, their sins were laid upon the live goat, in order to be expiated *in such a manner,* as they were by the expiatory sacrifices ; nor that the goat carried them away into the wilderness, in the same sense, in which those sacrifices took them away, or made atonement for them ; but only so far as to signify that their sins and uncleannesses were now pardoned and removed, as certainly and effectually, ‘as if they had been ‘actually brought together, laid on the ‘head of the scape-goat, and so sent away ‘into the wilderness.’

However, though I allow, that Aaron’s putting the sins of the Israelites upon the head of the scape-goat, &c. (as being, in this case, only emblematical) does not directly prove, that their sins were laid upon the sin-offerings ; yet I would beg leave

to observe one thing from it, which is this, that if the sins of the Israelites might be said to be laid upon the live goat, and to be carried by him into the wilderness, so far as to signify to them God's forgiveness of them ; it seems to me hard to shew, why they might not be said to be so far laid upon the sin-offerings, as that these should be the grounds of their being forgiven ; so far as their virtue and efficacy extended : in neither case could sin be strictly and properly said to be laid on the animal, but only in regard to the effect or consequence which followed ; in the former case, as the sending the goat into the wilderness signified the forgiveness of it ; in the latter, as the death of the sacrifice was the ground, upon which it pleased God to forgive it.

But, it seems, if the high priest's putting the iniquities of the children of Israel upon the scape-goat, will not justify the sentiment of transferring sin ; ' we have then neither instance nor argument left to justify it, in any sense : for no where is any sacrifice (levitical, I suppose) said to have sin *put upon it*, or to bear sin.' No. 31. That we have any *instance* to this purpose ;

I mean, that a levitical sacrifice is any where said to *bear sin*, is what I will not take upon me positively to say ; though, if I mistake not, the learned Dr. Benson (as well as Dr. Whitby ; see his note on 1. Pet. ii. 25,) seems to think we have ; for in his note upon 1 Pet. ii. 24, *Who his own self bare our sins in his own body on the tree* ; he tells us, that ‘ the allusion, in this text, seems to have been (*not to the scape-goat’s bearing away the sins of the Israelites into the wilderness, but*) rather to the *sin-offering*, which was given to the high priest, to *bear the iniquity* of the congregation of Israel, and *make an atonement for them* before the Lord, Lev. x. 17.’ However, I shall not insist upon this ; being sensible, as you suggest, No. 38, that *μετα* is there rendered by the *Septuagint*, *ὡς ἀφελήε*, that ye may *bear the iniquity of the congregation*, &c. supposing, I presume, that the sin-offering had been given to the sons of Aaron, for *them* to bear the iniquity of the congregation. But whatever may be the case as to this, when you say, ‘ that we have no argument left to justify, in any sense, the sentiment of transferring sin,’ you seem to me, as I

observed before, to say too much : not to argue from the passage just mentioned, that if the sin-offering there referred to, was given to the sons of Aaron, for *them* to bear the iniquity of the congregation ; they could, I should think, be no otherwise said to bear it, than as they were the persons, who offered that sacrifice, or who (to refer to your own words, No. 48.) did something, which God *was pleased to appoint as proper, on their part, for the removal, or taking away of* that iniquity : and if they could be said to bear it, no otherwise than in such a sense ; we are, methinks, very naturally led to consider it as laid, not so properly upon them (the offerers) as upon the sin-offering itself. So that if this passage does not furnish us with an *instance*, of sin's being put upon, or born by a sacrifice ; it does at least afford us something in favour of the sentiment of *transferring* sin ; of *transferring* it, I mean, not strictly and really ; for 'common sense (as you observe) will not allow us to imagine 'that ;' but so, as that the sacrifice, to which, as we suppose, it was transferred, might be considered as the ground of the

removal of its guilt. But not to argue from this passage,

You will allow, I presume, sir, (50,) that to *bear sin* frequently signifies, to be liable to, and to suffer the punishment due to sin, or the evils which are the (natural, or appointed) consequences of it; the cause being, by a common figure, put for the effect, or the antecedent for the consequent.\* Now if it should appear, that any persons are said to have born the sins or iniquities of other persons, so far as they suffered in consequence of them; then, I should think, you must allow, that some argument is left to justify, in *some* sense at least, the sentiment of transferring sin: and that this does appear, you are, and must be sensible (42, and 50.) So when it is said to the Israelites, Num. xiv. 33, *Your children shall wander in the wilderness forty years, and bear your whoredoms*; what else is meant, but that their children should *bear* or suffer the ill effect of their misconduct, as if they themselves (the children) had been guilty? and when it is

\* See to this purpose the texts quoted by Benson and Whitby, on 1 Pet. ii. 24, as well as by yourself, No. 41,

said in that other passage, Lam. v. 7, *Our fathers have sinned and are not, and we have born their iniquities*; the meaning plainly is, that the captive Jews suffered the effects of their fathers' sins, as well as of their own. Neither is the same sentiment obscurely suggested in those other places, to which you refer us, at the close of your 59th paragraph. What then I say here, is; that since it is allowed, that to bear sin frequently signifies, to suffer the punishment due to it, or the evil consequences of it; and it appears from some instances, that persons are *so far* said to *bear* the sins of others; surely it must be acknowledged, that something may be offered to justify the sentiment of transferring sin, from the offerer to the sacrifice, in the *same sense*; which is the sense, in which I contend for it; and in which alone, so far as I can perceive, it is either reasonable or necessary to contend for it.

Besides, that the piacular sacrifices under the law, were understood to *bear* the sins of those, upon whose account they were offered, may be farther very fairly argued, from several passages in the New Testament, if not the Old: however, at



present, I shall only take notice of one or two to this purpose. So, when it is said by St. Peter, 1 Ep. ii. 24, that *He* (Christ) *himself bore our sins in his own body on the tree*; plainly in contradistinction to the priests under the law, who did not *themselves*, in their *own bodies*, bear the sins of the people, but only made atonement for them, by offering, as it were, the bodies of others; is it not obviously implied, that those animals, when so offered, did *bear* the sins of those for whom they were offered? So also, when it is said, Heb. ix. 28, that *Christ was once offered to bear the sins of many*: if we consider the context, and observe, that it is there suggested,——that our Saviour was a sin-offering; which may be gathered from the words immediately following; *unto them that look for him shall he appear the second time without sin*; i. e. sin-offering (see Chapm. Euseb. vol. ii. 321, &c.) *unto salvation*——that as such he bore the sins of many——And that he was offered only *once* to bear them; whereas the levitical sacrifices were offered, not *once* only, but *often*, ver. 25, 26. I say, if we consider these words in their entire connexion; will they not lead us to

consider the peculiar sacrifices of the old dispensation, as offered to *bear* the sins of the Israelites? But in a note (page 33,) you are pleased to observe, (referring to this last passage) that to '*put away sin*, 'and to *bear the sins of many*, signify the 'same thing, Heb. ix. 26. 28.' As to which, I would beg leave to observe, that the words in the original seem to me not so favourable to your purpose, as from the English only, one would perhaps be ready to imagine. For as to the 26th ver. you are sensible, that what is in our translation, *he hath appeared to put away sin by the sacrifice of himself*, may be more literally rendered, *he hath appeared (as ἀπεφάνη ἀπαγίαν) for the abolition (or, in order to effect the abolition) of sin, by the sacrifice of himself*; (see Mark vii. 9. Gal. ii. 21. 1 Cor. i. 19. and Heb. vii. 18, in the Greek) which abolition of sin might be effected, either by his *bearing it away*, or by his *bearing it upon him*: for the original word does not confine us to either of those senses. And as to the 28th verse, it will be sufficient to observe, for the sake of the English reader, that the word which is there rendered to *bear*, is the same with what is

used in the text just mentioned, 1 Pet. ii. 24, *He himself bare our sins in his own body on the tree.\**

However, after all ; should we allow (which yet we need not) that we have neither any instance, in the law of Moses, of a sin-offering's being said to *bear* sin, nor any argument, *derived* from that law, to justify the sentiment of transferring sin ; I cannot see, for my own part, that this would in the end be of any service to your cause : since it is certain that our Saviour, who was made sin for us, is expressly said to *have* *born* *our* *sins* ; to have had *our* *iniquities* laid upon him, &c. Isa. liii. 6, 11, 12. 1 Pet. ii. 24. and Heb. ix. 28.† As

\* See Whitby again on the last mentioned text ; and the verb *avaφειν* in Scapula's Lexicon.

† However, I am not insensible, that though the sense of the word *בָּרָא* (used Isa. liii. 11,) be to *bear*, not in the sense of *carrying away*, but of *taking* and *bearing upon* one, you are yet pleased to suggest, No. 47, that it ' will *never* admit the sense of *carrying off*, or *away*.' But surely no one, who considers the context (where so much is said, of the Messiah's being made *an offering for sin* ; the *chastisement of our peace* being *upon him* ; the Lord's *laying*, or *causing to meet on him the iniquity of us all*, &c. which last words, rendered either way, evidently suggest the same idea) will think, that it ought to be taken there in that sense, rather than the common one. And as to Isa. xlv. 4, which you quote to shew, that it may be taken in

on the other hand, supposing you, sir, should allow, that we have not only argu-

the sense of *carrying off* : I must own, that it does not yet appear to me upon an attentive consideration of the place, that the sense, in which you understand the word as even *there* used, is a more natural one, or, indeed, so natural a one as that, in which it is (at least) usually taken : accordingly, the *Seventy* have rendered it in the latter part of the verse by *αναληψομαι* ; which, if I mistake not, conveys an idea to the mind more favourable to the common than to your sense of the word 520. And as to Isa. liii. 4, *He hath carried our sorrows* ; where, as you observe, the same word is used : though St. Matthew (chap. viii. 17,) has applied those words to our Lord's *taking* (away) the infirmities, and *bearing* the sicknesses of the persons he healed ; yet no one, I should think, who considers what is said in that and the following verses of Isaiah, concerning the personal sufferings of the Messiah, can imagine, that the prophet intended, by His *carrying* our sorrows, His *taking* away, by His miraculous power, the infirmities and sicknesses of the Jews, rather than His undergoing in His own person sorrows or sufferings on our account ; I say, no one can well imagine this, who considers the general strain of the context, and at the same time remembers, that we are under no necessity from what St. Matthew has said, of understanding the prophet's words in such a sense : because whatever might have been originally intended by them, they might, notwithstanding, have been very well applied by the evangelist as they are ; being really applicable to Christ in the one sense, as well as the other. (See Dr. Doddridge's note on the place, *Fam. Expos.* v. i. p. 213.) Not to observe, that when one reads the original words in St. Matthew (*Αυτος τας ασθενειας ημων ελαβε, και τας νοσους εβασασεν*) one plainly sees, if I mistake not, notwithstanding the purpose to which he has

ments from that law, to justify that sentiment, but instances *in it*, of sacrifices being said to *bear* sin ; I cannot see, that this

applied them, that he still had the sentiment in his mind; of our Lord's *bearing upon* him, as well as of his *taking away*, the *burden* of our diseases, &c. And indeed, if I may be allowed to observe it here, the notion of our Lord's *bearing* or *taking away* our sorrows and iniquities *by* his sufferings, is by no means inconsistent with that of his *bearing* or *taking* them *upon* him in suffering : on the contrary, his *bearing* or *taking* them *upon* him seems to have been, in order to his *bearing* or *taking* them *away* ; the death of Christ as a sacrifice for sin, in whatever light we consider it, being one way, which the divine wisdom appointed for the *taking away the sins of the world*. And this, perhaps, may be one reason, why our Lord's *bearing* our sins is sometimes expressed by such Greek verbs as generally signify (though not always) to *take away*, as well as by such as most properly signify to *bear* or *take upon* one. However after all, should we allow (which yet, I suppose, few will be willing to do ; vid. Pool, Synops. in Isa. liii. 4,) that כָּלַל may possibly, in some place or other, admit the sense of *carrying off*, or *away* ; it must be allowed, at the same time, on the other hand, that נָשָׂא (though its *common and current sense* may perhaps be, to *take*, or *carry away*, No. 46,) is yet not seldom used in the sense of *bearing upon* one ; as appears, not only from Num. xiv. already mentioned (and other places, No. 41, and Pool, Synops. *ibid.*) but also from Ezek. iv. 4, 5, 6, which I therefore take notice of here, because, however uncertain it may be, 'how the 'prophet Ezekiel bore the iniquities of the children of 'Israel ;' No. 51. this is plain, that by his *bearing* their iniquities, the same thing is meant, as by his having their iniquities *laid upon* him.

would give us any considerable advantage against you (if indeed any at all) which we have not already ; since the same idea of peculiar sacrifices is now conveyed to us, by other things which are said of them, as would have been conveyed to us, supposing that had been actually the case ; for even then (to say no more at present) no one could have justly said (any more than now) that those sacrifices really and properly bore the sins of the offerers ; but only, that by the will of God, they were a means of removing the guilt, or preventing the penal effects of those sins, and therefore might be *so far* said to bear them ; which yet would have been saying no more of those sacrifices, than what, even now as the case is, we are warranted, from innumerable passages in the law, to say of them : At least ; should you allow what has been just mentioned ; it could be in the end of no advantage to us : since no levitical sacrifice could have been more plainly and expressly said to have born sin, than our great High Priest and Sacrifice is said to have born our sins. And therefore, as this is the case, I do not apprehend that it is necessary to make any farther remarks.

upon what you have offered in this chapter : and so, I proceed to

Your fourth chapter, which treats of *various punishment* (as you are pleased to call it) *and atonement*. As to the former, which you first treat of, something has already been said concerning it, and some notice taken of a part of this chapter relating to it : I shall therefore only remark upon such passages in it, as seem not to have been sufficiently obviated already. As to your 53d No. which is the first of this chapter, I think it not necessary, at present, however, to make any remarks upon it : but it may not be improper to take some notice of your 54th, in which you are pleased to say, ' The sins for which sacrifices were generally offered, were sins of ignorance, and ceremonial uncleanness, which were not capital by law. The victim, therefore, could not die in the offender's stead, when his offence was not punishable with death.' That the sins for which sacrifices were offered were not *always* sins of ignorance, or ceremonial uncleanness, you yourself, sir, are sensible ; as appears from the word *generally* here used, as well as from No. 36. I might

therefore argue, that if *every one was cursed* (or liable to death) *who continued not in all things that are written in the book of the law to do them* ; then (even supposing these words related to such only as should be guilty of *moral* evil) it is plain, that sacrifices were appointed to be offered for sins, for which, without doubt, *many* of the Jews *at least* were liable to death ; from which, however, they were preserved by the offering of those sacrifices : for it is expressly said, (to instance only in one of the cases referred to) Lev. vi. 6, 7, that the offender (after he had made reparation for the injury done) *shall bring his trespass-offering unto the Lord,—and the priest shall make an atonement for him before the Lord, and it shall be forgiven him—*. It is true, the offender here was not by the law to be cut off, or to be punished with death, i. e. considered as a member of the Jewish polity ; and a very obvious reason may be given for it.\* But then it is very observable, that though in a civil respect he had made reparation as was proper, for the trespass he had committed, yet he was

\* See *Leland's Answer to the Mor. Philos.* vol. i. p. 192, 2d edit.



not to be forgiven, till atonement had been made for him by a trespass-offering ; which obviously leads us to consider him (though acquitted, in a civil sense, after he had made reparation, yet) as guilty in the sight of an offended God, and therefore liable in that view to suffer death, the wages of sin. But this is not all : for nothing is plainer, than that *all* the Israelites, both priests and people, are all along considered in the law as obnoxious to death ; and that, not only for presumptuous sins, or indeed sins of ignorance and inadvertency, but even for ceremonial impurities and uncleannesses.\* Now if this was the case ; namely, that they were liable to death on other accounts ; though not guilty of what are called capital offences ; then it is plain, that the peculiar sacrifices, which preserved them from it, might be offered in their stead ; though the sins for which they were offered, were not capital, or such as exposed them to certain excision : because, I say, those sins, though they might not be such

\* See particularly Lev. xv. 31. Num. xix. 13, and the other texts quoted by Dr. Chapm. Euseb. vol. 2. p. 473—476, to whom I choose to refer you, rather than repeat what he has there said to this very purpose.

as to render it expedient, in a civil respect, to cut off the authors of them, might yet be such as to make them by divine appointment liable to a forfeiture of life. (Which forfeiture, however, God might remit, or take away, in such a manner as he should think proper.) Thus from the passage just referred to in a note, Num. xix. 13, *Whosoever toucheth the dead body of any man,——and purifieth not himself, defileth the tabernacle of the Lord ; and that soul shall be cut off from Israel :* from this passage, I say, it appears, that such as touched the dead body of a man, though it was not expedient that they should be immediately cut off, or treated as capital offenders, were yet considered as liable to death upon that account ; and, indeed, were actually to undergo it ; if they did not take timely care to prevent it, by the appointed means of their preservation. It is true, *this* passage does not prove (at least directly) that the piacular sacrifices were offered in the offender's stead ; because, in *this* case, he was preserved from it, not by such sacrifices (immediately at least) but by other means : but this however it shews ; that the Israelites were liable to

death for offences, which were not, in a civil sense, capital by law : and that is sufficient for my present purpose, which was to shew, that your reasoning in this paragraph against the vicarious nature of such sacrifices, from their not being offered for offences punishable with death, is not conclusive.\*

But you add, No. 55. ‘ If the virtue or efficacy of every particular sacrifice consisted in suffering a vicarious punishment ; then, whereas that punishment was the same in all such sacrifices, by whomsoever offered, it must have had its effect in *all* those sacrifices ; and they must *all* have been equally acceptable to

\* As the expiatory sacrifices were understood to preserve those from death, upon whose account they were offered ; it would have been very strange indeed, if the law had directed them to be offered for such offenders, as it appointed to be put to death *without mercy* : had this been the case, (if such a thing *may* be supposed) there would have been some room for your objection : because those sacrifices, in that case, would have been without effect : but as they were understood to preserve, and did indeed actually preserve the offenders from a death, to which they were liable as offenders against God ; it seems to me rather favourable than otherwise to the notion of their being vicarious ; that they were *not* appointed to be offered for such offences as were, in the sense intended, punishable with death.

‘ God, as such. Which is well known to ‘ be false.’ As to which I shall only observe, that I have already shewed in a note above, that the piacular sacrifices always had their effect, so far as to preserve, or be a ground of preserving (through the divine appointment, which gave them their virtue or efficacy) the offerers from that death, to which they are all along considered in the law as liable; but that those sacrifices were equally acceptable to God, considered as general expressions of the homage or devotion of the offerers, is what I do not say; neither is it necessary I should; as I think, I have also shewed in the same note.

But your following paragraph (No. 56.) may perhaps be thought to require a more particular notice; where you are pleased to tell us, ‘ Indeed the victim might, and I ‘ suppose did, represent the person who ‘ offered it, in the symbolical, interpretative ‘ sense; namely, as whatever was done to ‘ that was to be applied to himself, to shew ‘ him the demerit of sin in general, how he ‘ ought to slay the brute in himself, and ‘ devote his life and soul to God,’ &c. The death of the victim, so far as I can perceive, was intended to suggest to the offer-

er, that he had forfeited his life, or deserved to die for his sins ; but that God, by accepting of the blood or life of the victim in his stead, was disposed to shew mercy, and to remit, upon reasonable terms, of his demands upon his forfeited life. And in this view of it (which, I must own, seems to me the scriptural one) the death of the victim, as it was fitted to let the offerer see that God was merciful, so had it a very plain and obvious tendency to shew him the evil and demerit of sin ; as it pointed out death to him as the *wages of sin*, and both shewed him, what he must have undergone, if it had not been for the mercy of God, and what he had reason to look for, if he continued obstinately and impenitently in sin. Whereas, in your view of it, the death of the victim (whatever tendency, we may suppose, it had to put the offerer in mind of his obligations to devote his life and soul to God) had no (at least direct) tendency, so far as I can see, to shew him the demerit of sin : if it had any such at all, it must have been (as you suggest) as it shewed him, ‘ how he ought to ‘ slay the brute in himself.’ But how obscure and remote, as it were, was its ten-

dency to do it in this way? Not to observe, that the death of the victim pointing out this to the offerer, was not so much shewing him the demerit of sin, as that it was his duty to refrain from, or destroy it.

But after all; what grounds have we from what the scripture says concerning sacrifices to think, that the victim represented the person of the offerer in such a manner as you suppose? for my own part, I do not see that we have any: on the contrary, it is no small objection with me against considering expiatory sacrifices in the light in which you have represented them (as indeed it is no inconsiderable argument in favour of that, in which they are generally viewed;) that they are so often represented in scripture as offered, 'not to signify what the offerers should do 'for the time to come, of which the law 'says nothing that I know of; but in order to make expiation for sins, which had 'been committed before; or to prevent 'those fatal effects of them, which, it is 'supposed, would otherwise have taken 'place:' for what can be plainer than that, when such or such sins or uncleannesses were committed or contracted, such or

such sacrifices were to be offered in order to prevent the effects of them ; and that, when they had been offered, the guilt and pollution of those sins and uncleannesses were considered as removed ? to quote passages to this purpose, as, I presume, it is needless, so it would in a manner be endless. I do not however deny, but that the legal sacrifices were both intended and fitted to be a means of holiness ; and must own, that, when in any instance they led to the practice of it, they were productive of a very important effect, and so far answered what, I doubt not, was ultimately intended by them : but this, though indeed *remote*, or at least different from the victim's dying in the offerer's stead, yet was by no means inconsistent with it. The death of the victim, when properly considered as to its moral tendency and design, might very well lead the offerer to the hatred of sin, and the love and practice of holiness ; at the same time that he considered it, as more directly and immediately intended, not to shew him, *how he ought to slay the brute in himself*, &c. but to represent to him, that he had forfeited his life, and deserved to die (like the victim) for

his sins ; but that God was so gracious and merciful as to accept of its offered life instead of *his*. Just in the same manner as the death of Christ our sacrifice may be very well allowed to be both fitted and designed to lead us Christians to die to sin, to crucify the flesh, &c. at the same time that we consider it as more directly and immediately intended, by being undergone in our stead, *to cleanse us from* the guilt of sin, and to save us from death, as the effect of it. As to your reasoning, in the latter part of this paragraph, against vicarious punishment ; it seems to me to be just : and therefore, as I think myself not affected by it, I shall not take a more particular notice of it.

I therefore go on to consider your 57th paragraph, in which, to the question ‘ *But is not—the victim’s suffering death in the offender’s stead, as an equivalent to divine justice, included in the notion of atonement?* ’ you are pleased to answer ; ‘ No : for atonement was made with the scape-goat, Lev. xvi. 10, though he was not slain, but let loose in the wilderness, the properest place for his subsistence,’ &c. That by the victim’s suffering death in the



offender's stead, atonement is not *always* made, is what I readily grant, for the reasons you suggest in this paragraph, as well as in other places: but then, they do not prove, that it *never* is included in the notion of atonement, or that atonement was *never* made in such a way: atonement might be made, in some cases, by an animal's suffering death in the offerer's stead; though we allow, that, in other cases, it was made in some other way, or by some other means.

But I shall endeavour as briefly as I can, with your help, sir, to set this matter in what seems to me a just light; if it should seem otherwise to you, or any other person, as very likely it may; I can only say, that I should be glad to see it placed in a better. I would beg leave then to observe, that *to pitch*, or *to smear with pitch*, seems to me, as well as to you, sir, 'to be the 'natural and original sense of the word 'כָּסָה'; No. 63. And that it seems also, so far as I can judge, 'to retain something of 'this its natural and original sense,' as well in all those 37 places, where (as you observe) 'it is used *extra-levytically*, or with 'no relation to sacrifices; as in those

other places, where either it, 'or its conjugates, as they have relation to atonement by *sacrifices in particular*, are to be 'found.' (68, 70, 115, 117.) or, to use your own words in the paragraph last referred to ; ' *atonement* for sin, is the covering of sin, or the securing from punishment. And thus, when sin is pardoned, or calamity removed, the sin or person may be said to be covered, made safe, or atoned ; or that atonement is made for the sin or person, *whatsoever* is the mean, or reason of pardon or safety.' This, sir, so far as I can perceive, is very just. What then I would observe from it is ; that though sins or persons might, in some cases, be atoned, i. e. covered or secured from punishment, in some other way, or by some other means, suppose the burning an handful of *the tenth part of an ephah of fine flour*, Lev. v. 11, 12, 13. No. 57. it does not from thence follow, but that, in other cases, sins or persons might be atoned, i. e. covered or secured from punishment, by a victim's suffering death in those persons' stead. He that was pleased, in one case, from a tender regard to the poverty of the offender (Lev. v. 11,) to accept

of the *burning an handful of fine flour*, when done according to his appointment, as available to the covering and securing from punishment his sins and person, might, if he pleased, in another case, accept of the life of an animal, when sacrificed according to his appointment, instead of the life of an offender, or as available so far to his pardon and safety : that which in either case made the offering available to these purposes, or in other words, which gave it its atoning virtue and efficacy, was its being an appointment of God. So that, if, when you suggest, that the victim's suffering death in the offender's stead is not included in the notion of atonement, your meaning be, that atonement was not *always* made in such a way ; I must own it to be just ; but at the same time must beg leave to say, that it does not appear to be to your purpose, for the reasons just mentioned : but, if your meaning be, that atonement was *never* made by a victim's suffering in the offender's stead ; this, it must be owned, would be to your purpose, if it could be proved ; but that, I should think, it cannot be : at least it is not, by any thing that is said in this paragraph (57.) For,

as to what you have observed (which has not yet been taken notice of) that ‘ atonement was made with the scape-goat,’ ‘ Lev. xvi. 10, though he was not slain, ‘ but let loose in the wilderness,’ &c. supposing it to be true, that he *directly* and *properly* made atonement (as no doubt he might do, if appointed by God for that purpose); yet it by no means follows from thence, that atonement might not be made, in other cases, by a victim’s dying in the offender’s stead. But (if I might be allowed to offer a conjecture here) I should think, that when it is said, that *the goat, on which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scape-goat into the wilderness*; if we consider, that what was done *to*, and *with* the scape-goat, was to signify by emblematical actions, that the sins of the Israelites, for which sacrifices had been offered, were forgiven, and should be remembered no more; if, I say, we consider this, we shall, *perhaps*, see reason to think, that by the scape-goat’s *making atonement*, no more was intended, than that he was to *make it* (as I may say) *representatively, or*

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to be made use of to *signify* the efficacy of the *atonement*, which should be *made* by the bullock and the other goat. However, if any one chooses rather to say, that he *directly* and *properly* made atonement, by being *presented alive before the Lord*, &c. I have nothing to say against it : God might, if he pleased, accept even of that action and what followed upon it, as sufficient for the purpose. Only I would observe, that, in whatever sense we understand the words, it cannot be proved from them, that atonement was not made, in other cases, by the victim's dying in the offerer's stead.\*

\* It may not be amiss just to observe here, that there is a passage in the epistle to the Hebrews, which may be thought capable of furnishing out an objection, both to the notion of atonement, which you have contended for, and to that which I have admitted. The passage is in chap. ix. 22, *Without shedding of blood is no remission* : for it may be said, that, if remission was not granted under the law (for to that time the words refer) without blood, then it will follow, that neither could atonement, which includes in it the notion of covering or remitting of sins, be made without blood. But to this it may be answered ; that, as it is certain that atonement was made in some cases under the law without blood, so we are under no necessity of understanding the apostle there, as if he intended to say, that in no case whatsoever was remission granted without blood ; but only, that remission

Neither does this appear, at least to me, from what you say in your following paragraph, No. 58, how true soever it may be in itself. ‘Nor did the shedding of blood *‘in itself* imply atonement by vicarious punishment, for it is never said, that atonement was made for sin by *peace-offerings* : consequently, we have no ground to suppose vicarious punishment in such sacrifices ; though blood was shed and sprinkled in them, as well as in sin-offerings.” This, I say seems to me to prove your point no more than the preceding : for though I allow, that the shedding of blood *in itself* did not imply atonement by vicarious punishment

was *usually* procured, or atonement made (for persons and places) by the shedding of blood : for in the former part of the verse, it is said (not that *all* things without limitation, but) that *almost* all things are by the law purged with blood ; i.e. in other words, reconciled, atoned, or, if you please, remitted ; unless we suppose that *remission* (in the latter part of the verse) relates to persons, and the being *purged* (in the former) to places or utensils : though even then, it is not unnatural to understand the latter clause with such a limitation as is expressed in the former. However, I would beg leave to observe this here ; that though I allow, that atonement was sometimes made without blood, it appears from this passage, that the writer to the Hebrews considered it, as most *properly* made with blood :

or suffering, for the reason you suggest ; yet it by no means follows, that the shedding of blood in such sacrifices as were particularly offered *for sin*, i. e. the pardon or removal of it (which *peace-offerings* were not) did not imply it : it might not imply it in such sacrifices as had no relation to sin, and of consequence could make no atonement for it ; and yet might imply it in such, as not only had a relation to it, but were particularly and expressly offered for *sin*, i. e. or procure the remission of it, and to save the offender from death. It is true, blood was shed and sprinkled in *peace-offerings*, as well as in *sin-offerings* : but in what manner it had its effect in the one and the other, we are to gather, as I should think we may, from their respective natures and ends : for as in *peace-offerings*, from *their* nature and ends, (No. 5.) we may gather, that they had their effect ; as the blood or death of the sacrifice was an acknowledgment of the gratitude, or dependance of the offerer upon God, or perhaps, that he owed his *life*, as well as all its enjoyments to him : so, from the nature and ends of *sin-offerings*, which were particularly appointed,

not to signify what was present or to come, but to make atonement for sins that were past, and particularly by their blood, Lev. xvii. 11, we may equally gather, that they had their effect, or made atonement for sin, in a very different way ; namely, as the blood of the sacrifice was shed and poured out (which it was not in *peace-offerings*) in the stead of the offerer.

As to your 59th paragraph, I have already considered what is material in it. It may therefore be expected, that I should next proceed to consider what you have said in the remaining part of this chapter, and in the two following ones, in order to your giving us, (No. 60.) ‘ clear and distinct ideas of *atonement*.’ But this does not appear to me (at least at present) to be necessary : because I readily acknowledge (what it seems to be your more immediate aim, in those chapters, to prove) that ‘ atonement for sin, is the covering of sin, or the securing from punishment, No. 117, and that the means of making atonement for sin, are not uniform ; but that any mean, whereby sinners are reformed, and the judgments of God averted, is (a mean of) atoning, or making atonement



‘for, their sins.’ No. 112. However, before I proceed to your seventh chapter, I would beg leave to make one or two observations upon what occurs in your fourth and fifth chapters.

For my own part then, I must confess, that I do not see, that the texts quoted and examined by you in those chapters, and in which atonement is spoken of with *no* relation to sacrifices, at all help to give us a clearer notion of its general import, than what we might have had from those other texts, in which it is spoken of *with* relation to sacrifices : they only prove, so far as I can judge, that atonement was made in different ways, or by other means besides the shedding, &c. of blood : for as to the meaning of *making atonement* ; is it not as easy to see, when it is said to be made with sacrifices, that the meaning of the phrase is, that such sacrifices were a means of covering and securing from punishment, the sins and persons of the offenders ; as it is to see, when atonement is said to be made by other means, suppose the prayers, virtue, or justice of good men ; that the meaning of it *then* is, that those prayers, &c. were a means of covering and secur-

ing from punishment, the sins and persons of those, for whom atonement was made by them? especially, if in connexion with the phrase of *making atonement* by sacrifices, we consider another phrase, which frequently occurs with it, either to explain it, or to point out the effect of the sacrifices: the phrase I refer to is this, *and it shall be forgiven him*. Thus (that I may be the better understood) to refer to one passage only, instead of many; when it is said, Lev. iv. 31, *the priest shall make an atonement for him*, (any one of the common people sinning through ignorance, by offering a kid of the goat, ver. 27, 28.) *and it (his sin) shall be forgiven him*; is not the meaning of the place evidently this, that the priest, by offering the kid as appointed, should procure forgiveness for the offender, or cover and secure from punishment his sin and person? And do any of the passages you have collected in your fifth chapter, give us a clearer notion of the general import of atonement? I cannot see that they do.

The other observation I would make, is upon what you are pleased to say in your 114th paragraph. 'The *transferring* of

' *guilt* (you there tell us) doth not belong  
' to the sense of *atonement*. In the great-  
' est part of those texts (*quoted in your*  
' *fifth chapter*) we have not the least sug-  
' gestion of a *vicarious punishment*, of one  
' man's guilt being laid upon another, and  
' that other being punished, or suffering  
' for it.' However, you are sensible (to  
omit taking notice of Prov. xxi. 18, and  
Isa. xliii. 3,) that from 2 Sam. xxi. 3, Da-  
vid said unto the Gibeonites, *What shall I*  
*do for you ? and wherewith shall I make*  
*the atonement, that ye may bless the inheri-*  
*tance of the Lord ?* From these words, I  
say, taken together with the history, with  
which they are connected ; you are sensi-  
ble, that ' it may be objected ; that some  
' of Saul's posterity suffered *in his stead* to  
' make atonement for his sin. But (*to this*  
' *you answer*) Saul's house was concerned  
' in the barbarous usage of the Gibeonites  
' as well as himself. ver. 1. *It is for Saul,*  
' *and his bloody house, because he slew the*  
' *Gibeonites*. And therefore (as you go  
' on) the execution of seven of his sons,  
' may well be supposed to be an act of  
' justice upon those, who, at least, had  
' been accessaries to the murder of many

‘innocent people.’ That some of those, who suffered upon this occasion, had been accessaries to the murder of the innocent Gibeonites, is not unlikely ; but that they had *all* been such, doth not appear : perhaps some of them were too young at the time to be concerned in it. However, should we suppose, that they were *all* more or less guilty, and that therefore the putting them to death was an act of justice ; it may still be said, for ought I can see, that they suffered, if not in Saul’s stead (who was now dead) at least, in the stead of some of the remaining branches of his house ; if not, indeed, of the people of Israel in general : for as it is probable, that some of the surviving branches of Saul’s family were equally guilty with some of those who suffered ; so, is it not very plain, that the land and people of Israel in general, are considered as concerned in the guilt, so far at least as to suffer in consequence of it ? as we may gather from the three years famine, which was brought upon that land and people, as we are told, ver. 1, *for Saul, and his bloody house, because he slew the Gibeonites* : and yet, we find, that by the death of the seven sons of

Saul *the atonement was made* for the land and people of Israel in general, so far as that the injured Gibeonites were satisfied with it, and thereupon reconciled to the Israelites ; and the anger of God, who had been equally dishonoured by Saul's treachery and cruelty, appeased ; for as a mark of *his* reconciliation likewise, he was pleased to put an end to the famine : see ver. 3, 4, 5, 6, 14. Now what I would observe here is, first ; that the guilt of the Israelites was so far *transferred* to the seven sons of Saul, that, upon their death, the Gibeonites forgave them, or were reconciled to them, which, it is supposed, would not otherwise have been the case ; and that God was pleased to put an end to a calamity (brought upon them in consequence of that guilt) which would not otherwise have been removed : and what less does this imply, than that those sons of Saul suffered in the Israelites' stead ? especially, if it be considered, that it is very probable, that not only some of the surviving descendants of Saul, but some also (if not many) of the rest of the Israelites, had been as much accessory to the murder of the Gibeonites, as some (if not any) of

those, who were actually put to death. So that we have here an instance of seven persons (suppose them innocent or guilty, as you please) dying for many others, who are considered as guilty ; by their death, making satisfaction to an injured and offended party ; and procuring to the offenders the removal of their guilt and sufferings. And from this, is it not easy to observe,

Secondly ; that the *transferring of guilt* does, in the case before us, belong to the sense of atonement ? for when, in consequence of David's desire to satisfy the injured Gibeonites, implied in the words, *What shall I do for you ? and wherewith shall I make the atonement ?* that is (supposing him to speak in the name of his people) what would you have us to do, that we may satisfy you for the injury we have done you ; regain your justly forfeited friendship ; and be freed from the calamity, which, for our injustice to you, we have so long laboured under ? When, I say, in consequence of this, the Gibeonites agreed to accept of the death of seven of Saul's sons, as what they should be satisfied with, and did afterwards actually accept of it as

such ; is it not easy to see ; as, that by their death the atonement here spoken of was made ; so, that that atonement included in it the notion of *transferring* guilt ? But you will, perhaps, still say, ‘ that the ‘ sons of Saul suffered for their own crimes ; ‘ and that therefore, as the putting them to ‘ death was an act of justice, they cannot ‘ be said to have suffered *in the stead* of others.’ But this is a consequence I deny ; because the fact is plainly against it : for supposing it to be true, that they were all guilty, and that they suffered, *in part*, for their own crimes ; it is very evident, that they suffered also for others, and by that means made atonement for them ; so far as to reconcile the Gibeonites to them, and to procure for them the removal of the famine ; and that therefore their sufferings were, *in part*, *vicarious* : the granting of which is as much as needs to be desired.\*

\* It appears from the history here referred to, and is acknowledged by yourself, No. 76, that the effect of the atonement made by the death of Saul’s sons, was (in part however) *satisfaction* to the injured Gibeonites. From which, as it may save the trouble of doing it hereafter, I would beg leave to observe here ; that in order to *make satisfaction* to an injured or offended party, it is by no means necessary, that a strict and proper equivalent should be paid or given, No. 113, or that the *satis-*

I go on now to your seventh chapter, in which, though there are some things to

*faction* should in all respects be full and complete. No one, I suppose, will say, either that the sons of Saul who suffered, were the only Israelites who were concerned in the murder of the Gibeonites; or that by their death a full and perfect compensation was made, or equivalent given, to that people for the loss they had sustained; and yet we find, that they were *satisfied* with the death of those persons: they made no farther demands upon the Israelites; but behaved to them (we have reason to think) as if they had never offended them: not, I say, that the sacrificing of seven persons was a proper equivalent to the Gibeonites for the loss (it is probable) of many more of their brethren; but because it is what they themselves had fixed upon, and were pleased to accept of, as sufficient for the purchase of their forfeited friendship: for it was certainly a favour (and David no doubt considered it as such) that the Gibeonites were willing, upon such terms, to forget what was past, and to be reconciled to the Israelites. And as their insisting, in this case, upon some satisfaction, shewed their regard to justice, and their abhorrence of perjury and murder; and in that view had an obvious salutary tendency: so their accepting of the *satisfaction* which was made them, was an evidence of a placable and friendly disposition; which, no doubt, would have its effect too. Which observations I have thought proper to make upon the history before us; both because it furnishes us with an instance of *satisfaction* being made by some persons suffering for others, though the *satisfaction*, considered *in itself*, was not perfectly full and complete; and because it may help (if I mistake not) to give us, *in general*, a just notion of the nature and uses of that satisfaction, which has been made in another and more important instance.



which I have nothing to object, yet there are others, with which, I cannot say, I am perfectly satisfied; and therefore shall take some notice of them. I readily agree with you, sir, (No. 120.) ‘that the levitical law’ (considered, if you please, in any light in which you can justly view it) ‘did not extend to the world to come: *that* it gave ‘not the least hope or prospect of a resurrection to life, which is the most——complete justification or discharge from sin ‘(1 Cor. xv. 17, 18.) but, after all rites, ‘services, and sacrifices performed, left a ‘man under the power of death, which is ‘the curse of the law: *that* its best promises entitled a man only to a temporal——‘life; and *that* its threatening was death ‘without hopes of a revival,’ &c. But when you intimate, that ‘the levitical sacrifices’ (considered apart, I suppose, from the Abrahamic covenant, *ibid.*) ‘were ‘only political institutions, (No. 121.) and ‘had relation only to the\* —— political

\* Your words here are, ‘In this view levitical sacrifices had relation only to *this present world*, and the political life and state of a Jew;’ &c. But in the text above, I omit the words, *this present world*; because it is one thing to say, that the levitical sacrifices had relation only to *this present world*; and another thing to say, that

‘ life and state of a Jew ; as they gave him  
 ‘ a right to live and enjoy all the privileges  
 ‘ of the land of Canaan ;’ you seem to me,  
 if I mistake not your meaning, not to have  
 sufficiently considered, that God was not

they had relation only to the political life and state of a Jew : the former may be true, and yet the latter not so : unless it can be shewn, that whatever relates only to this present world, must also relate only to our political life or state ; which, I presume, cannot be done. And this I the rather mention ; because, if I mistake not, it shews the conclusion of your second observation (No. 121.) not to be just. Your observation there is, ‘ that the apostle  
 ‘ in the epistle to the Hebrews considers sacrifices, and  
 ‘ the whole ceremonial law, apart from the Abrahamic  
 ‘ covenant ; which covenant he twice repeats as distinct  
 ‘ from the levitical law ; as a more perfect scheme of  
 ‘ religion, and as conferring that justification, to which  
 ‘ the mere levitical sacrifices did not reach. Heb. viii.  
 7—13.—x. 15—18, &c. Therefore (*you conclude*) he  
 ‘ considers sacrifices as political institutions.’ Had your  
 conclusion here been, Therefore he considers sacrifices  
 as extending only to this present world ; I should not  
 have objected to it : but as it is, it seems to me, as I  
 hinted, not to follow from your premises : because the  
 Abrahamic covenant might be distinct from the levitical  
 law ; be a more perfect scheme of religion, and confer  
 that justification, or raise to the hope of that eternal life,  
 to which the mere levitical sacrifices did not reach ; and  
 yet the sacrifices of that law, considered apart from the  
 Abrahamic covenant, might not be political institutions  
 only : because they might be of use, even so considered,  
 in a religious view. They might, for instance, be a  
 means of preserving the offerers from many evils, which,  
 as offenders against God, they would otherwise have

only the King, or civil Governor, but also the God of the Jews ; and that the sacrifices appointed by their law, did not so much concern them, as his subjects in a civil sense, as they concerned them, as his creatures and subjects in a religious one ; and that therefore they gave them a title to life, and the privileges of the land of Canaan, not so much by making atonement for them, as offenders against him, considered as their King (for in what way they had *all* forfeited their lives, &c. to him, merely as such, it is not easy to say ; ) as by making atonement for them, as offenders against him, considered as their God : for in this view, it is certain they had *all* forfeited their lives, and of consequence the privileges they enjoyed. In other words, the levitical sacrifices (abstracting as much as you please from the disposition of the offerers, (No. 121.) were not so much (if indeed at all) a means of discharging them from political penalties

suffered ; and of exciting in their minds just sentiments of the divine holiness, justice, and mercy (which also would have some salutary influence ; ) though they did not raise them to the hopes of a better life, nor produce *all* those effects, which a more perfect scheme of religion was intended and calculated to produce.

(as you think they were, *ibid.*) as of discharging them from those penal evils, to which they were supposed to be liable as offenders against God. That this was the case, is, I think, very apparent, as from other places, so particularly, from Lev. vi. 1—8, for we find, that the offender there spoken of, even after he had discharged his fine, or the civil penalty annexed to his crime, was still considered as guilty, and consequently obnoxious to punishment, in the sight of God ; and was therefore commanded to *bring his trespass-offering unto the Lord*, that *atonement* might be *made for him* therewith *before the Lord*: which plainly shews, that the sacrifice there appointed to be offered, was to be a means (not of discharging the offender from the civil penalty incurred by his offence ; for that had been discharged before ;) but of preserving him from the penal effects of it, as committed against God.

But, perhaps, this reasoning may be thought to be overthrown, by what you farther observe (120.) concerning the levitical sacrifices, viz. that ‘ their virtue did ‘ not extend to the *conscience*, to free that ‘ from guilt before God ; or to procure his

‘favour and pardoning mercy. *For it was not possible, that the shedding of the blood of bulls and goats, as a mere political institution, should, in this sense, take away sins, Heb. x. 4.*’ I shall therefore beg leave to consider, how far what is here said is justly founded : and as I pretend not to infallibility in any thing of this kind ; and in the case before us, to no great certainty ; I would endeavour to do it, with the caution and diffidence of an humble inquirer after truth.

To this purpose then, it will be proper previously to observe, what must be meant, when it is said of *any* sacrifice, that its virtue extends to the *conscience*, so as to free it from guilt before God. Now, no one, I presume, will say, that the meaning here is, that it causes the offender to cease, strictly speaking, to have been guilty ; or that it takes from him the consciousness of his having ever sinned : but only, that it is a reason or ground of his being acquitted or pardoned in a judicial way ; or so far as to be exempted from suffering such penal evils, as he would otherwise have been liable to. And if this be the case, as it seems to be ; may it not be said

concerning the levitical sacrifices; that they did *in some degree* (i. e. so far as they were intended to do it) free the *conscience* from guilt before God ? since they were a means or ground of the offerers being acquitted from some sins, which they would otherwise have lain under the guilt of ; or of their being preserved from some effects of them; which they would otherwise have been liable to suffer.

You will however observe, sir, that I do not mean to intimate, that those sacrifices freed the *conscience* from *all* its guilt before God ; being sensible, that many sins were committed by the Jews, for which no atonement was appointed to be made ; and from which therefore, *they could not be justified by the law of Moses*, Acts xiii. 39. Neither do I intend to suggest, that their virtue did reach to the world to come ; or that they gave the offerers any ‘ general assurance, that God would afterwards ‘ forgive without a repetition of such sacrifices :’ (No. 123.) being sensible with you, sir, (*ibid.*) that ‘ the effect of the ‘ Mosaical sacrifices extended no farther ‘ than the particular case in which they ‘ were offered.’ But what I would be un-

described to intimate is, that their virtue extended so far as to free the *conscience* of the offender from that guilt, for the removal of which they were offered ; or which seems to be the same, so far as to preserve him from that punishment, to which he would otherwise have been exposed, and for the prevention of which they were appointed to be offered. And so far as this, they may likewise be said, for ought I can see at present to the contrary, to have procured for the offerers God's 'favour and 'pardoning mercy.' I do not mean, that their virtue was such as to render them (the offerers) strictly speaking, objects of his moral approbation, or pardoning mercy : neither am I obliged, by what I am arguing for, to say it. Nay, perhaps, if we consider and distinguish things accurately ; we shall see no reason to think, that *any* sacrifice (how valuable soever) considered *in itself*, is a means of procuring, in such a sense, God's favour or pardoning mercy : it may be indeed a means, and without doubt, the sacrifice of Christ is a means, or ground, of God's freeing men from many great evils, to which they would otherwise have been liable, and of

his conferring upon them many important blessings, which they would not otherwise have received ; and therefore may justly be said *so far* to have procured for them his favour and pardoning mercy. But yet; we cannot, *perhaps*, say, that *its* virtue is such, considered *in itself*, as to render us, in a moral sense, proper objects of his complacency or mercy : because this we cannot be, without true repentance and real (i. e. personal) holiness. So that we are obliged, if the reasoning above be just, either to deny, that the sacrifice of Christ has procured for us God's favour and pardoning mercy, or else to allow, that the levitical sacrifices did, *in some degree*, procure them for the Israelites. And indeed, I cannot for my own part see, that there is any thing absurd or unreasonable in supposing, that the legal sacrifices had the effect we are speaking of, *in some degree* ; though in a far less perfect and extensive one than the sacrifice of Christ ; and especially as those sacrifices (as well as the law in general) though they had not *αὐτῆς τῆς εἰκονα*, the very image of, or an exact and perfect likeness to, the good things to come ; yet had *σκια*, a shadow, or some



faint and imperfect resemblance of them notwithstanding : they were sacrifices, as well as the sacrifice of Christ ; and as they were offered for sin, as he was ; so they actually procured the remission of it, as he did ; though not in near so extensive a manner, as it was procured by him, (No. 148.)

But the foundation of this reasoning (which supposes, that the levitical sacrifices, as such, took away sin) may, perhaps, seem to be destroyed by what you are pleased to suggest (immediately after the words just taken notice of) from Heb. x. 4, *'For it was not possible that the shedding of the blood of bulls and goats, as a mere political institution, should, in this sense, take away sins.'*

But (not to take notice of the groundlessness of what is here supposed, that those sacrifices, considered apart from the Abrahamic covenant, were mere political institutions ;) these words, I apprehend, will not be found upon examination to be near so good a proof of what they are quoted for, as at first sight they may be thought to be. For if we consider the context ; we shall find, that the apostle's

design here is ; not to prove, that *the blood of bulls and goats* did not (in your sense, or any other) *take away sins* at all ; but only, that they did not, and indeed could not, according to the constitution of the law, *take them away* perfectly ; or in such a manner, as that the offerers should not need any farther sacrifices for their sins.\*

\* That this is the design of the apostle in the place before us, will, I presume, appear to every one that will read, with attention, from the 24th verse of the ninth chapter to the 15th verse of the tenth : that the apostle does not mean here, that the levitical sacrifices did not, or could not, *take away sins* at all, is plain from this ; that those sacrifices did actually, in some sense, *take them away*. That they did so, will, I suppose, not be disputed : however, so much is evidently implied (to go no farther) when he tells us in the foregoing chapter, that *without shedding of blood there is no remission* ; i.e. according to the law. We may therefore conclude, that the apostle means no more by the words under consideration, than to deny, with regard to those sacrifices (which likewise he does ver. 1, and 11,) what he asserts ver. 14, (see also ver. 12, and 18,) that *by one offering he hath perfected for ever them that are sanctified* ; that is, that those sacrifices, though they sanctified, cleansed, or procured remission for the offerers, in some respects, or in some degree, yet did not, like the sacrifice of Christ, *perfect them for ever* ; or procure remission for them, in such a manner, as not to need to have them repeated. See Whitby on ver. 1, and Pierce on ver. 2. As to the words, *it is not possible*, though I am not affected by them, in whatever consistent sense we understand them ; yet, I apprehend the apostle means no more by them,

In short, the apostle's view in this place, so far as I can judge, is to prove, and from the same principle too, what you are pleased to observe, No. 123, namely, that 'no sacrifice, nor any number of sacrifices, was any foundation of a general pardon then (*when they were offered*) and at all times, upon repentance; or were no general assurance, that God would hereafter forgive, without a repetition of such sacrifices. Because he appointed them to be repeated daily, yearly, and in every

than that *it was not possible*, according to the Mosaic constitution, *that the blood of bulls and of goats should perfectly take away sins*. Nor should we render the words, *αδυνατον γαρ αιμα*, &c. in a way at all foreign to the real sense, though, perhaps, somewhat different from the most regular way of construing them; if we should render them thus, *for the blood of bulls and goats was incapable*, (i.e. according to the legal constitution) *of taking away sins*. (See Acts xiv. 8. Rom. viii. 3, and xv. 1, in the Greek.) However, no one, I presume, can imagine, that the apostle intended here to assert, that it was *strictly*, and in the nature of the thing, *impossible*, that the blood of bulls, &c. should, in any sense, *take away sins*: the sacred writers seem to have been strangers to so rigorous use and application of such terms. Not to observe, that such an assertion would not have been consistent with reason, or fact: I say reason; because God may, if he pleases, appoint something of less value than the life of such animals, to be the ground of his granting remission *in some degree*.

‘ particular instance of transgression, where-  
‘ in a sacrifice was admitted at all.’ But  
then, though *the blood of bulls and goats*  
did not *take away sins*, so as to be a gen-  
eral and perpetual foundation of pardon to  
true penitents, as the blood of Jesus has  
done ; yet it does not follow from thence,  
that it did not take them away at all : it  
might really take them away in some re-  
spects, though it did not in all : and this,  
so far as I can see, it actually did ; and  
that, independently of every other dispensa-  
tion of religion. And we shall see, I im-  
agine, the less reason to doubt it, if we  
consider, that He (to whose will and ap-  
pointment the efficacy of our Saviour’s  
sacrifice was owing ; (154.) for there is  
no necessary or natural connexion between  
the sufferings of the most excellent person,  
and the forgiveness of others upon his ac-  
count) might, if he pleased, appoint even  
the blood of bulls and of goats to be the  
ground of his shewing mercy and favour,  
or of his granting forgiveness, *in a less de-  
gree*, to those, for whose sake it was ap-  
pointed to be shed.

But after all ; you will, perhaps, say, sir,  
that your words did not imply, that the

W

*blood* of those animals did not *take away* sins at all ; but only, that it did not *take* them *away* so as to free the *conscience* from guilt, &c. and that you intended to intimate no more by them. It may be so ; but then I would beg leave to observe, that upon that supposition, Heb. x. 4, is not to your purpose : because if you allow, that *the blood of bulls and goats* did, in some sense, *take away* sins ; it cannot be proved from that place, that it did not take them away, so as to free the conscience from guilt, &c. it not being the design of the apostle *there* to shew, that it did not *take* them *away* in any sense, or even in your sense ; but only, that it did it not in such a sense, as not to need to be repeated : he might very well say, that it did not, and could not *take* them *away* in this last sense, without being understood to deny, that it did it in *any* other.\*

\* To what has been said here, I am sensible, it may be objected, that the apostle tells us, chap. ix. 9, that the *gifts and sacrifices offered* under the law *could not make* *τον λατρευοντα* the worshipper perfect as pertaining to the conscience. But, does it appear from these words, that the apostle's sentiment was, that those sacrifices did not *at all* reach the conscience, or free it from guilt, in *any degree*, in the sight of God ? Might he not justly

However, I pretend not, as I said, to any great certainty in this case ; and especially, as the sentiments of writers upon this subject have been so much on the

say, that they could not *perfect* the worshipper as to his conscience, i. e. make atonement for *all* his sins, in such a manner, as that he should have *no more conscience of sins* (chap. x. 2,) or occasion to look for another expiation : without being understood to intimate, that they did not extend to the conscience in any degree, or respect ? If it should be said, that the apostle's meaning is, that the legal offerings did (as seems at first sight to be implied) *perfect* the worshipper in other respects, but not at all as to conscience ; I would observe, that this cannot be his meaning ; because those offerings could not, in any respect, *perfect* the worshipper, in the sense he uses that word, chap. x. 1, 14. Not to observe, that the apostle's design here seems to be, to represent the different value and excellency of the sacrifice of Christ, and of the legal sacrifices ; not in respect of their different influence upon *conscience* in particular, but of the different extent of their virtue and efficacy in general. However, I hope, it will still be remembered, that when I intimate, that the legal sacrifices might, *in some degree*, reach the *conscience* ; my meaning is, not that their virtue was at all worthy to be compared with that of the sacrifice of Christ ; but only, that they were a means of freeing the mind of the offerer from his apprehension of those evils, for the removal or prevention of which they were offered : and that they did this, or which is the same, procured for him *so far* the remission of his sins, is, I presume, plain from the whole law, and seems to be intimated (not very obscurely) in the 12th verse of the ninth chapter, where our Lord is said (in contradistinction to the levitical sacrifices, which effected only a

other side : though I must still own, that it is my opinion (but willing at the same time to be better informed) that if we consider the real and precise meaning of the words, or the sense in which they must necessarily be understood, when applied to *any* sacrifice *whatsoever* ; we shall see reason to think, that the virtue of the levitical sacrifices did so far extend to the *conscience*, as to free it, *in some degree*, from guilt, &c.

*temporary redemption) by his own blood, to have entered in once into the holy place, having obtained eternal redemption for us. Those sacrifices indeed were generally offered for the removal of ceremonial guilt and uncleanness ; and therefore their blood is said, by the apostle, ver. 13, to have sanctified (I suppose, in a more especial manner) to the purifying of the flesh : as on the other hand, he intimates, ver. 14, that the blood of Christ (by reason of its greater and more extensive virtue, in freeing the mind or conscience from the guilt of all its sins) purges the conscience from dead works entirely, so as to qualify us to draw near to and to serve the living God : but then, as the legal sacrifices were not always offered for the removal of ceremonial guilt and uncleanness ; and as moreover that uncleanness was by the law made and constituted such, as to expose those who contracted it (if not prevented by sacrifice) to penal evils ; it seems to me, at present however, to be both consistent with what the writer to the Hebrews has said, and agreeable to the legal constitution to suppose, that its sacrifices extended so far to the conscience, as to free it, in some degree, from guilt.*

I pass on now to your ninth chapter, for as to your eighth, though you have therein explained two or three passages of scripture (not necessary at present to be considered) in a way, which seems to me not so just ; yet, as I have little or nothing to object to the other parts of it, I may save myself the trouble of making, and you, sir, that of reading, any remarks upon it.

The business of your ninth chapter is, it would seem, to represent and correct some *mistakes*, which some Christians have fallen into, *about the efficacy of Christ's death*. The first you take notice of, (154.) may indeed justly be considered as one ; and therefore, I shall say nothing more in relation to it, than that I wish, what you have said to correct it may not be without effect. For hardly any thing is more reasonable, or of more important consequence in religion, than that men should entertain amiable and worthy apprehensions of that Being, who is undoubtedly, considered *in himself*, the best as well as greatest of beings. But the contents of your next paragraph, in which you set yourself to rectify another supposed mistake, it may not be improper to consider more largely. The



notion I suppose you refer to, and which you would shew to be groundless, is this ; that our Lord by his death *satisfied* or *made satisfaction to the divine justice*.\* But this sentiment you have been pleased to represent in a light so different from that, in which it is usually represented by judicious and moderate Christians, that as it is maintained by them, it does not appear to be affected by what you have said in this paragraph. To shew that this is not said without grounds, it will be proper to transcribe and examine a part of it at least. You begin it thus ; ‘ Nor can it be true, ‘ that by his sufferings he satisfied justice, ‘ or the law of God. For it is very certain ‘ and very evident, that *justice* and *law* ‘ can no otherwise be satisfied than by the ‘ *just* and *legal* punishment of the offender.’ To which, referring to the word *justice* in particular, you subjoin in a note as follows ; ‘ By *justice*, in this case, is ‘ not meant justice as it is an attribute in

\* That this is the sentiment you mean to overthrow in this paragraph, is, I think, plain from what you say towards the close of it, viz. ‘ The scripture never speaks ‘ (nor, in any consistency, can speak) of *Christ’s satisfying the divine law or justice*.’ Of which I shall take a more particular notice anon.

' God, or that branch of his moral recti-  
 ' tude, which we call *righteousness* : but  
 ' justice as stinted and directed by law,  
 ' commanding duty, and denouncing a  
 ' penalty in case of transgression. Here  
 ' therefore *justice* and *law* come to the  
 ' same thing ; only *law* is the rule, and  
 ' *justice* is acting according to, or the exe-  
 ' cution of, that rule.' That is, if I under-  
 stand you aright, as *law* is that, which  
 commands duty and denounces a penalty  
 in case of transgression ; so *justice* is, in  
 such a case, the execution of the *law* or  
 rule, or the infliction (if I may say so) of the  
 denounced penalty upon the transgressor.  
 Now, if this be your meaning, as it seems  
 to be, nothing can be more *certain* or evi-  
 dent, than that JUSTICE (understanding  
 the word as you have defined it) *can no*  
*otherwise be satisfied than by the just and*  
*legal punishment of the offender* : because  
 this is to assert no more than that the exe-  
 cuting, in the case of a transgression, the  
 denounced penalty of the offender, can be  
 done no otherwise than by the just and  
 legal punishment of the offender :\* but it

\* It may, perhaps, sir, seem somewhat strange, that the ingenious Mr. Taylor should give occasion, by any

by no means follows from this, that our Lord *by his sufferings did not satisfy* the divine justice : he might do this ; though he did not, and indeed could not, in any way, satisfy justice in *your* sense of the word. But, it seems, *by justice, in this case, we are not to understand justice as it is an attribute in God, &c.* But why, sir, (if I may be allowed to ask the question) must it not be taken in this sense ? since it is the sense, in which, if I mistake not, it is at least *usually* taken by judicious writers on the subject, and can, with no appearance of propriety, be taken in yours. However, as you mean by the word *justice* something so different from what is, in this case, commonly intended by it ; and have endeavoured to shew the absurdity of supposing, that our Lord *satisfied* it, as so understood ; I might be very well excused from considering farther what you have

thing he has said, to the making such a remark as the above : but if the text and note referred to be compared together and examined, with any thing of care, I apprehend, it will appear, that there is a foundation for it, and that I could not well avoid making it : which, I hope, will be sufficient to screen me from the imputation of saying (which I would not willingly do) what no doubt might otherwise give offence.

offered in this paragraph to that purpose : since it may be still true, that our Lord *satisfied the divine justice* ; though we allow, that he did not, and indeed could not, *satisfy justice* as explained by you.

However, I judge it not amiss to take some farther notice of what you have said in the paragraph before us. ‘ Law then, ‘ you observe ) in its own nature, must *always* condemn the criminal.’ Very true, provided you mean no more than that he is, as such, declared guilty by the law, and liable to the penalty denounced against his crime : ‘ and *justice*, acting according to ‘ law, must *always* precisely inflict the ‘ penalty.’ If by *justice* here you mean, according to your own definition of it, the *acting according to, or the execution of, the law* ; then the middle clause (*acting according to law*) must be needless : and as to the latter clause ; I should think, you would have spoken more consistently with that definition, if you had said ; Not that *justice must always precisely inflict the penalty*, but that it *is* the very inflicting it upon the criminal : which however would have been saying, just nothing. But if you take *justice* in any other sense ; as

signifying a particular attribute in the Lawgiver, or his regard to the honour of his law, &c. then, I imagine, *this at least* will scarcely be found to be true,\* that *justice, so understood*, must *always* precisely inflict the penalty : as may be gathered from your own words which follow. ‘ But the ‘ pardoning grace of the Lawgiver is not ‘ obstructed by any demands of *law* and ‘ *justice*.’ Though the word *justice* here is not, I think, used precisely according to your definition of it ; yet I pass that over ; as your meaning seems only to be, that the Lawgiver may, if he sees fit, in the case of a transgression, pardon the transgressor ; which is undoubtedly true : ‘ For ‘ he can set them aside ; and (*as you go on*) whenever he grants a pardon, he must ‘ necessarily set *law* and *justice* aside, or ‘ take the affair out of their hands, and determine it by his own prerogative and wisdom. ‘ Not *law* and *justice*, but *wisdom* and *goodness* are the rules, and the only *rules*, of par-

\* In whatever sense we understand the word, nothing can be more evident, than that ‘ *Justice*, acting (*precisely*) according to *law*, must always precisely inflict ‘ the penalty.’ But what this proves, in regard to the doctrine it is levelled against, it is not easy to see.

‘doing mercy.’ That whenever a law-giver grants a pardon, he must necessarily set *law* and *justice* aside, at least *justice*, in your sense of the word, is very certain ; unless he can grant a pardon to an offender, at the same time that he inflicts the denounced penalty upon him. But if you mean by what you here say, or intend to infer from it, that whenever he grants a pardon, he must necessarily set *law* and *justice* aside, or pay no regard to them, in any other sense of the word *justice* ; it is an inference, which cannot be justly drawn from it : because a lawgiver, at the same time that he pardons an offender or offenders, may do something, or appoint something to be done, to shew his regard to the honour of his *law* and demands of his *justice*, considered as a righteous governor. I grant indeed, that so far as he grants a pardon to any, he does not act according to the rigorous demands of his *law* and *justice* ; but, if you please, according to the milder intimations of his mercy and goodness : But it by no means follows from thence, that when he grants a pardon upon such a consideration, as is both intended and calculated to demonstrate the

high regard he has to the sanctity of his *law*, and to the reverence due to his *justice*, or to him as a *just* and *righteous* lawgiver ; that, I say, he must then also necessarily set his *law* and *justice* aside. It is plain, that in such a case, though he yields to the dictates of his mercy and goodness, he still has his *law* and *justice before him* ; securing, and by no means neglecting, the reverence due to these, at the same time that, for wise reasons, he gives way, as it were, to the prevailing persuasions of those.

By what he *determines the affair*, when at any time he *grants a pardon*, or *mitigates the sentence of the law*, is an inquiry *here*, I apprehend, of no great importance. He determines it, if you please, *by his own prerogative and wisdom* : though, it may be, we should speak as properly, if we were to say, that if he is a wise and good lawgiver, he will, when he grants a pardon, grant it in such instances, and in such a manner, as will be most likely to promote the greatest good of the community over which he presides. For, perhaps, it is this, which under such a lawgiver *will* be, and *should* be, the rule or measure of pardoning mercy. His goodness indeed will

dispose him to pardon, and his wisdom direct him to it, in such a manner as will be most fitting and expedient ; i. e. most for the general good : but these cannot, perhaps, be so properly said to be the rules of his pardoning mercy ; or however, if they may be said to be so, they are no otherwise so, than as they are the rules of his *justice* too : my meaning is, that he will act according to their dictates, as well when he inflicts punishment, as when he shews mercy.

But whatever may be the rules of pardoning mercy ; it can hardly be supposed, that a wise and good lawgiver will exercise it, or mitigate the rigour of his law, especially in many instances, without shewing at the same time, in one or another, his regard to the reasonableness of his law, and the equity of its sanctions, or, which is the same, to the demands of his *law* and *justice* : because otherwise, his conduct would be an encouragement to disobedience, and, of consequence, his mercy, though a favour to a few, would be injustice to the whole, (No. 165.)

I readily allow, ‘ that several just considerations (as you observe) may possibly



‘ occur to *satisfy* the lawgiver ; or to render it expedient and proper for him, to relax the penalty of the law, and to extend his favour and mercy to offenders :’ and that ‘ by the pardoning mercy of the lawgiver, offenders may be released from the penalty or curse of the law most effectually, and to *all manner* of intents and purposes.’ But supposing a lawgiver may be disposed, for good reasons, to pardon offenders, and has it in his power, by reason of his prerogative, to pardon them most effectually ; are we therefore to imagine, that he will actually do it, if he be a wise and good lawgiver, especially in many instances, without shewing some regard to his *law* and *justice* ? surely we cannot imagine it. That he may do it, if he pleases, is not to be doubted : but that he will do it ; or that it has in fact been done, under the government of such a one ; or that it is at all expedient, that it should be done, is not so clear. To me it seems, so far as I can judge from reason or facts, to be expedient, that it should not be done ; I mean, that the lawgiver should not pardon *many* offenders, without doing, or appointing some-

thing to *be done*, which will conspicuously shew his regard to his law, and make him, as I may say, some *satisfaction* for the injury which has been done it ; I say satisfaction ; for when any thing is done by his appointment, or with his consent, which is both designed and fitted (at the same time that he grants a pardon) to display his abhorrence of disobedience, and resolution to punish it, if obstinately persisted in ; I cannot see but that by what is so done, *satisfaction* may very reasonably and properly be said to be *made*, either to his *law* and *justice*, or to *him* as a just and righteous lawgiver. Nor can I find, that any thing more *is* or need to *be* intended by the phrase, when applied to the sufferings of Christ, than that they were such, as that it pleased God to consider and accept of them, as sufficient to manifest his displeasure against sin, and to vindicate the honour of his justice and laws ; at the same time that he was pleased to shew mercy to the sinner. And if something of this kind only be intended by the phrase, of our Lord's *satisfying* the *divine justice or law* ; I cannot see, but that he may be said to do so, with

as much truth and propriety, if not indeed with more propriety (considering the true meaning of the Latin word *satisfacere*) than any *considerations* can be said to *satisfy*,\* i. e. to convince or persuade a lawgiver, that it is *expedient and proper* for him, in some cases, *to relax the penalty of the law*, &c.

I readily own, sir, that 'the scripture 'never speaks (*in so many words*) of 'Christ's *satisfying* the divine law or justice : ' neither does it use some phrases, which occur in your writings (as might be easily shewn) which yet may properly enough represent some doctrines of the

\* What is said here is occasioned by what you observe in this paragraph, viz. 'that several considerations 'may occur to *satisfy* the lawgiver, or to render it expedient and proper for him, to relax the penalty,' &c. Where the word *satisfy* is printed in *Italicks* ; I suppose, to intimate to us, that this is the only sense, in which a lawgiver can be *satisfied*, unless it be by the strict execution of the law. But though the lawgiver's being *satisfied*, i. e. convinced of the expediency of relaxing, &c. be a very different thing, it must be owned, from his being *satisfied* for violations done to his law ; yet to me it seems as easy and natural to conceive of his receiving *satisfaction*, in the latter sense of the word, as in the former : and, so far as I can judge, it is as expedient, in some instances at least, that he should receive it, in the one case, as in the other.

gospel : but if the scripture leads us by other words, as, I think, it does, to entertain such thoughts concerning the sufferings of Christ, as are intended to be conveyed by that phrase ; I see no reason why we may not use it : unless this should be judged to be one, that some ingenious men *seem* to have contracted a kind of prejudice against it.

However, I am not fond of contending about words or phrases ; and therefore, if you think, and choose rather to say, that ‘ all the ends of redemption may be obtained,—by *satisfying the wisdom* of the ‘ lawgiver ;’ I am willing to acquiesce : provided your meaning be, as to the case before us, that *the divine wisdom* is *satisfied* with the sufferings of Christ, as sufficient to discover his abhorrence of sin, at the same time that he pardons the returning sinner. Though, whether this is a more proper and natural way of speaking, or less liable to objection, than the common one, may be justly questioned. But if, in the place referred to, your meaning be, that it was enough for all the purposes of redemption, if the divine wisdom was *satisfied* of the expediency of granting a pardon ; and

that therefore there was *no necessity for the satisfying the divine justice* ; if, I say, this be your meaning, as, upon considering the whole paragraph, it seems to be ; then, I would observe, that your reasoning cannot be just, unless you can shew, that it was by no means necessary (or expedient) that the divine Being, at the same time that he shewed mercy to sinners, should do any thing, or appoint any thing to be done, in order to secure that reverence and regard, which are due to his *law and justice* : for if you allow this ; then, you will evidently allow in effect, that it was necessary or expedient, that the divine law and justice should be satisfied. But if that is what you will not admit, and you can shew, that it was neither necessary nor expedient, that any thing should be done to secure that reverence and regard ; then it will be time to cease contending for the expediency of *satisfying the divine law or justice* : but that is a task, which it seems to me at present not easy to perform ; and what, I should think, you, sir, cannot very consistently undertake, considering what you have said, No. 165.

Your next paragraph, (156.) in which you endeavour to shew, that 'the notion of Christ's *dying in our stead*, will not bear the test of scripture or reason ;' I need not, I apprehend, consider so largely : because a great part of it is, either such as has been obviated already, or such as no one, who has tolerable sentiments of the matter, will think himself concerned to answer. However, it may not be altogether unnecessary to observe,

1. That your first argument (in proof of your assertion just mentioned) which is, that 'this notion never enters into the notion of *atonement* by sacrifice,' has been considered already. 2. The former part of your *second* argument proceeds upon this supposition ; that *law* and *justice* can no otherwise be *satisfied*, than by the punishment of the offender : which is true, as has been observed, in your sense of the words ; but is not so, in the sense, in which they are commonly understood. The *justice* of the Gibeonites, for instance (in the history referred to before) was *satisfied*, *fully satisfied*, if you please, with the death of the seven sons of Saul, for the injury they had received from *his bloody*

*house* ; as indeed, the *justice* of God himself was ; at least so far as upon their death to remove the famine, which the Israelites had so long laboured under : and yet, it is very probable, that several who were guilty were not punished ; i. e. that *law* and *justice*, in your sense of the words, were not satisfied.\* So that what you assert here, viz. That ‘law and justice ‘can never admit of one man’s dying in ‘the stead of another,’ may be allowed to be true, in one sense ; at the same time that it is evidently not so, in another. But you are pleased to add under this head of argument as follows ; ‘If the lawgiver ‘should insist upon vicarious punishment, ‘or require the innocent to die, or accept ‘the voluntary death of the innocent, by ‘way of commutation for the death of the ‘nocent, this seems *more* inconsistent with.

\* The Gibeonites, in the story to which I refer, are evidently considered, as having a demand upon the Israelites for their breach of the laws of humanity and friendship subsisting betwixt them, and as demanding and receiving from them, *satisfaction* for their violation of them : so that the Gibeonites not being superior in power and authority, or strictly speaking, legislators with respect to the Israelites, cannot justly give occasion of objection to what is said above.

‘righteousness and justice, and more remote from all the ends of moral government, than simply to pardon the nocent without any consideration at all. For it seems more contrary to justice and equity both to acquit the nocent and punish the innocent, than only to acquit the nocent, and suffer him to go unpunished.’

Not to observe here, that the latter clause in this passage, though brought in, in support of the former, contains little or nothing more in it, than an assertion, in other words, of the same thing : I cannot see, for my own part, why it should be thought so *inconsistent with righteousness and justice*, or so *remote from all the ends of moral government* ; if a lawgiver accepts of the voluntary death\* of an innocent person, especially in some circumstances, instead of the death of such offenders as he is disposed to be merciful to : it cannot be said, *in such a case*, that he does the innocent person any wrong ; because what he suffers

\* The reason, why the case of a lawgiver’s accepting of the voluntary death of an innocent person instead of that of offenders, is the only one I take notice of here, is ; because the two other cases mentioned by you, are such as I do not apprehend myself concerned in.



is supposed to be voluntary : and as to the ends of moral government ; his conduct, in this particular, can as little be said to destroy or interfere with *them* ; unless it can be shewn to have a tendency upon the whole, to encourage disobedience, or discourage innocence ; which, in the case here particularly referred to, it certainly has not ; supposing our Lord actually died in the stead of sinners. On the contrary, should a lawgiver pardon the nocent (especially many such) *without any consideration at all* ; it seems to me, that it would be very inconsistent, both with the demands of his *righteousness and justice*, and the great *ends of his moral government* : since it would manifestly abate the fear of the threatenings of his law, and afford great encouragement to disobedience. Whereas, supposing (what seems to have been really the case) the Deity, being graciously inclined to pardon many offenders, and yet desirous, at the same time, of maintaining the authority of his government and laws ; supposing, I say, in such a case, he should appoint a person of as great dignity as innocence (who is himself also, both in obedience to *his* will, and out of

love to *them*, unspeakably willing) to die for those offenders, or to suffer in their stead, as much as an innocent being can well suffer ; and he should likewise order it to be declared to those offenders, that this person freely, and agreeably to *his* will, lays down his life for *their* redemption from death ; and that he himself is willing to consider and accept of his death, as available to that end, or as a ground of his forgiving them their past sins, and entering into a new covenant or agreement with them ; according to which, such of them as for the future shall sincerely endeavour to be universally holy and obedient, shall be entitled to his favour, and receive solid and lasting testimonies of it ; supposing, I say, God should do all this ; would it not be so far from being inconsistent with the ends of his moral government, as to be a likely expedient to promote them ? Would it not give his subjects an high opinion of his justice and righteousness, as well as his mercy and goodness ; excite in them a reverence for his laws, and an abhorrence of sin ; and, in a word, when properly considered in all its circumstances, at once present them

with the most awakening, and the most engaging motives to repentance and obedience ?

If, indeed, when you speak of an innocent person's suffering and dying in the stead of sinners, you consider his death separately from all its circumstances, and particularly, from its obvious and designed beneficial tendency, considered as an offering and sacrifice for sin ; it is no wonder, that you should maintain, that it would be more agreeable to justice and equity to acquit the nocent without any such suffering at all : since, considered in such a light, it is manifestly unnecessary and useless (to say the least) and therefore had better not be undergone. But, as to the sufferings of Christ in particular, I know no reason, even considering them as *vicarious*, why we should view them in so naked a light : we may very well maintain, that he died in our stead, without being obliged to shut our eyes to any important practical truths, which his death as *vicarious* may be fitted to teach us. And as his death even so considered is, so far as I can see, plainly fitted to teach us several such important truths ; I cannot forbear looking upon it,

even in that view (especially as it was so voluntary a one) as by no means inconsistent with justice, or any of the great ends of God's moral government. And this will easily supply an answer to your next particular.

‘ 3. Punishment (as you there observe) may be considered as *just* and *fitting* ; but I cannot conceive how it should be a sacrifice of a sweet smelling savour, Eph. v. 2, pleasing and grateful to God :—— much less such unequitable punishment.’ That punishment, strictly speaking, should be so, is, I suppose, hard to conceive : but, if your meaning be, that our Lord's sufferings, if vicarious, must be considered as a punishment ; and that therefore you cannot conceive how, upon that supposition, they should be pleasing to God : I would observe, that it does not follow from their being *vicarious*, supposing them such, that we are to consider them as a punishment inflicted upon him. A person, who lays down his life in the stead of another, though, so far as his doing so is a means, through the good pleasure of the offended party, of saving that other from death, he may be justly said to bear his sin or guilt ;

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such a person, I say, is yet not necessarily to be considered as a criminal ; nor of consequence, his death as void of merit : because, in laying down his life in the other's stead, he may act very freely : nay, he is supposed to act freely ; and not only so, but to shew likewise the highest degree of benevolence, or virtuous affection : which cannot be the case of one, who suffers for his own crimes, or is *punished*, properly speaking. So that, as his death, notwithstanding its being *vicarious*, is supposed to flow from such an affection ; it not only *may*, but *must be* pleasing to a good Being. It is easy to apply this reasoning (and that with peculiar force too) to the particular subject before us : but I shall only observe, that if it be just, it must of course be easy to conceive, how the death of Christ should be a *sacrifice* pleasing and grateful to God, notwithstanding its being *vicarious*. And this will render it unnecessary to remark particularly upon what you say here in the 4th place ; where you proceed upon the same (as I take it) mistaken supposition : viz. that our Lord's suffering, if vicarious, must be considered as strictly penal.

As to what you add under your last particular, that ‘this notion (*of Christ’s dying in our stead*) as it includes the imputation of our sins to Christ, and of his righteousness, or fulfilling of the law, to us, supplies consequences very hurtful to piety and virtue : and some Christians have actually drawn such consequences from it :’ I shall only observe, that though the word (imputation) is what, for my own part, I never was fond of using, when I have had occasion to speak upon this subject ; yet, if we take the word in its <sup>10</sup> true sense, I do not see, but that it may be very properly and safely applied to the sufferings and obedience of Christ. And, indeed, sir, if I mistake not, how surprising soever it may be thought to be ; your own sentiments, not only concerning the righteousness of Christ, but also the *original sin* of Adam, are such, as that both the one and the other may very consistently be said, even by you, sir, to be imputed to us, i. e. to be placed or set down to our account :\* for so surely they may be said to be ; supposing only, that *upon the ac-*

\* See Dr. Doddridge’s first sermon on the scripture doctrine of salvation by grace through faith, page 15, &c.

*count of the disobedience* of the one, we are made sinners, or *subjected to death* ; and that upon the account of the *obedience* or righteousness of the other, we are made righteous, or favoured with the hope of rising again.\* It is not necessary, in order to justify the use of this word in these cases, that we should maintain, either that when Adam sinned, we, strictly speaking, sinned in him ; or that when Christ obeyed the will or law of God, we actually obeyed in him : it is enough to that purpose, if it be allowed, in the one case, that we suffer upon the account of Adam's disobedience ; in the other, if we receive any favours upon the account of our Lord's obedience or righteousness. As to 'imputation of our sins to Christ : ' I know not, that any thing more is intended by it, than that, as he undertook to procure for us the remission of our sins, they may be said so far to have been placed to his account. However, if any persons have fixed any other ideas to the word, when applied to the subject before us ; I leave them to defend such application of it as well as they can. That some Christians have

\* Mr. Taylor's Paraphrase on Rom. v. 10.

drawn consequences very hurtful to virtue and piety from the doctrine of the imputation of our sins to Christ, and of his righteousness to us, is, I am afraid, too true : but that is no more an argument against the doctrine itself, than it is against that of the grace of God, which hath so much abounded towards us in Jesus Christ, that some (as it is probable) even in the apostles' days, took occasion from it to continue in sin. However, though the word imputation, when applied as just mentioned, does not appear to me so justly liable to exception, as some seem to think it ; yet, I can truly say, that I have no particular fondness for it ; and therefore can easily consent, for the sake of such of my Christian brethren, who seem to be offended at it, to lay it entirely aside : especially, if it can be shewn when rightly understood, to convey such ideas to the minds of Christians, as may justly give occasion to the drawing of consequences hurtful to virtue and piety. But whatever may be the case as to this ; I am persuaded that the sufferings of Christ, considered as *vicarious*, are so far from laying any just foundation for such consequences, that



when properly considered as such, they have a very apt and powerful tendency to lead us to the abhorrence of *all* moral evil, and to the practice of virtue and piety.

But to go on : ' That the preposition '*ureq*, when applied to Christ's dying *for us*, doth not signify *in the place*, or *stead of*, I have shewn (you tell us) in my '*Paraphrase upon the Romans*, in the note 'upon chap. v. 7.' I have carefully perused that note, and must readily own, that in some of the places there quoted, '*ureq* does not signify *in the place*, or *stead of* : but that it *never* signifies so much, when applied to Christ's dying *for us*, or that it does not, in *any* of those places, is not so clear. That it sometimes signifies *in the stead of*, when applied to other persons, is, I presume, what will not be denied : see 2 Cor. v. 20. Philem. 13. I might therefore take the liberty to say, that I know no reason, why we may not as well infer from its signifying sometimes *in the stead of*, that it signifies so much when applied to Christ's dying *for us* ; as you infer, from its signifying sometimes *upon the account of*, as you seem to do, that it must signify no more when applied to the

death of Christ. But not to insist upon this : there are *some* places at least, where *utq*, though used in relation to our Lord's dying for us, seems to me to signify no less than *in the stead of*: of this number, though quoted by you to a different purpose, I reckon John xv. 13, *Greater love hath no man than this, that a man lay down his life for his friend*. It will be allowed, I presume, by every one that considers the context, that our Lord intended, by these words, to intimate to his disciples ; as, that he who lays down his life for his friends, gives them thereby the strongest proof of his affection ; so, that he himself should lay down his life for *them*, in such a manner, and to such an end, as a man may ordinarily be supposed to lay down his life for his friends. The question then is, in what manner, and to what end, a man may be supposed ordinarily to die for his friends ? As to the end, it may be said, that he must be supposed to die for their benefit : very well. But, in what manner may he be supposed to benefit them by his death ? May he be supposed to do it, by setting before them an example of patience and fortitude in suffering, or of a

steady adherence to true religion, in the midst of the greatest discouragements? Surely this cannot be: for who ever heard of a man's laying down his life merely for this end, that he might thereby set his friends an example? In what manner then may he be supposed to benefit his friends, by *dying for them*? For my own part, I cannot so readily think of his doing it in any way, as by dying in their stead, i. e. dying for them in such a way, as by his death to save them from death.\* And if

\* If it should be observed here, that a person may be said to lay down his life for his friends; though he suffers death, or, perhaps, only hazards his life, to save them, not from death, but only from some lesser evil with which they are threatened; as may be gathered (see your note on Rom. v. 7,) from what St. John tells us, 1 Epist. iii. 16, that Christians *ought*, when circumstances so require, *to lay down their lives for their brethren*; and from what St. Paul tells us of some at Rome, chap. xvi. 4, *who for his life laid down their own necks*: I would beg leave to observe with regard to the former words, that it does not appear, but that St. John might intend by them, that Christians should be ready, when circumstances so required, to lay down their lives in their brethren's stead, i. e. that they should be willing to part with their lives, when they had a prospect of saving thereby those of their brethren. And with regard to the other passage: though we cannot certainly say, what the apostle means, when he there tells us, that *Aquila and Priscilla laid down their necks for his life*; yet we

it is most natural to consider our Lord here as speaking of a person, who lays down his life for his friends, in such a manner, as by his so doing to save them from death, i. e. who lays down his life in

do not know, but that his meaning is, that they had shewn themselves ready to lay down their lives in his stead, or in other words, to part with their own, if they might but be accepted as a ransom for his. However, I do not deny, but that a person may be said to lay down his life for others, when he exposes his life to great danger (and especially, if in consequence of it, he actually suffers death) in order to preserve them from some evil which threateneth them (whatever that evil may be) or to procure for them some good : neither, of consequence, do I deny, but that St. John might partly intend by the words just mentioned, that Christians, when called to do it, ought to be ready, in such a sense, to lay down their lives for their brethren. But then, allowing this ; we cannot, methinks, consistently consider our Lord, John xv. 13, as leading our thoughts to a person, who only exposes his life, or even suffers death, *not* to preserve his friends from *death*, which they would otherwise undergo, *but* to preserve them from some *lesser evil* : because this would be to consider him, as directing our thoughts to a person, who dies for his friends, in a different manner from that, in which our Lord has died for *his* (for he died for them, not that he might preserve them from *any* lesser evil, to which they were exposed ; but that he might thereby save them from death, which they would otherwise have undergone ;) which is evidently contrary to what the words plainly suggest, viz. that we are to consider our Lord and the person referred to, as dying for their respective friends, in the same manner, and to the same end.

their stead ; then it is equally so to suppose, that he intended, by the words under consideration, to intimate to his disciples, that he should give them such a proof of his affection to them, as to lay down his life in their stead.

In like manner, it may be shewed from Rom. v. 7, 8, that when it is said, that *Christ died for us* (ὅτι περὶ ἡμῶν); the apostle's meaning is, that he died *in our stead*. For in the comparison there drawn, between the case of *some one's* being *possibly* willing to *die* for a good man, and that of our Lord's dying *for us*, *while we were yet sinners* ; ' though the apostle doth not ' (as you observe, note on ver. 7.) lead our ' thoughts to the payment of an *equivalent*, ' or to the notion of a *vicarious punishment*, ' strictly speaking ; yet he evidently leads us to consider our Lord, as dying *for sinners*, ' in a sense like that in which *one* ' *man might die for another* of great virtue ' and value : ' and therefore, as ' it is clear ' in the latter case, that if one man dies for ' another, he does not die ' (*at least* he cannot be supposed, in the present case, to die) ' merely for an *example* to the *righteous* or good man, ' or for his benefit

only, 'but to *save* him by sacrificing himself;' it follows, 'that *Christ died for us*, 'according to St. Paul, in like manner, to 'save mankind *while* sinners, by his own 'death, as that *without* which they *would* 'not be *saved* from the power of death;'\* that is, in other words, that he died *in our stead*.

But you are pleased to intimate (*ibid.*) that, in the comparison just referred to, the apostle leads our thoughts, not 'to the notion of a *vicarious punishment*; but to 'that benevolent disposition of mind, 'which inclines us to do good, and to be 'useful to others, even at our own expense and hazard. As when a person 'ventures his life to save another, who is 'fallen into the water; or when a man labours hard, and endangers his health and 'life, to instruct the ignorant, to reform 'the wicked, to recover the sick and weak, 'or to make others in any respect happy.' You add, 'This is the sentiment we should 'have of Christ's dying for us.' But this, with submission, seems not to come up to the case. The design of the apostle, in

\* Chapm. Euseb. vol. ii. p. 307.

the place under consideration, is to magnify the love of God, and of Christ to us sinners. To this purpose he intimates, that *possibly some one* may be found willing to die for another of eminent virtue and usefulness ; though even such instances of good will are rarely to be met with : but the love of God, and of Christ to us have been such, as that, *while we were yet sinners, Christ died for us*. It is then natural to think, that the apostle intended here to lead us to consider the person, who might possibly be willing to die for a good man, as ready to do it in such a manner, as would shew the highest degree of kindness and benevolence. Now, though it must be owned, that he, who ‘ ventures his life ‘ to save another, who is fallen into the water ; or ——— endangers his health and ‘ life, to instruct the ignorant,’ &c. shews therein a considerable degree of benevolence ; yet, it is plain, he does not shew such a degree of it, as that person does, who *actually* lays down his life for another, to save him from a death, which he knows he would otherwise undergo : because, in the former case, he, who ventures or en-

dangers his life for the sake of another, as he is not certain, that he shall by so doing preserve his friend's life; so neither does he know, but that he may save his own. Whereas the person spoken of in the latter case, is supposed to be willing, and indeed determined, actually to suffer death himself, as well as certain, that he shall thereby save the other from it. We may therefore conclude, I should think, that the latter is the case, which the apostle would lead our thoughts to. Nor can we, indeed, with any consistency, think of any other: for since it is plain, that the person here spoken of is supposed willing to die for a good man, in such a manner as our Lord died for us; and it is equally plain, that our Lord died for us, in such a manner, as that by his death we are saved from death; it follows, that we are to consider the apostle in the place before us, as 'leading our thoughts to' something more than 'that benevolent disposition of mind, which inclines us to be useful to others at our own — hazard' only: and that therefore the sentiment he would lead us to entertain concerning Christ's dying for us, is some-



thing different from that, which you told us, we should have of it.\*

Once more ; when the apostle says, 2 Cor. v. 15, *We thus judge, that if one died (υπερ) for all, then were all dead, or liable to death ;* it is plain, that the word

\* For the further clearing of what is said above ; permit me to subjoin a word or two in this place. Had you told us, that the apostle here leads our thoughts to that benevolent disposition of mind, which inclines a person (who sees another fallen into the water ; sees also, that if he is not assisted by him, he must perish ; and knows farther, that in order to save him, he must lose his own life) in such circumstances to lay down his life for him ; and had you then told us, that ‘ such is the sentiment we should have of Christ’s dying for us ; ’ you would have led us, so far as I can perceive, to entertain such a sentiment concerning it as is agreeable to the real case : for it is evident, as has been already hinted, that our Lord died for us, not when barely in danger, but when actually condemned to die ; and that he did not merely venture his life for our sakes, but did actually lay it down, as what he knew was the appointed ground or condition of our being saved, or that, without which we should not have been saved. But the sentiment which you would have us to entertain of his death, as it is very different from this ; being such, as we have of a person, who only ventures his life to save another, who is in danger ; so I cannot but say, that it seems to me the rather to fall short of what we ought to conceive of it, as it is no other than what, I suppose, all Christians have of the apostles of Christ, and indeed of all such as have hazarded their lives in order to be useful to others.

*utere* must necessarily signify something more than *for the sake of, upon the account of*, or what is meant by any other phrase of the like import : because otherwise, the apostle's conclusion would not be just : for a person may be easily conceived to die *for the sake, upon the account, &c. of another*, without supposing that other to be liable to death : whereas, suppose the apostle to mean here, that Christ died in the stead of all, or, which is the same, in such a manner as by his death to save them from death ; and his conclusion will appear to be just : because *Christ's dying for all* in such a sense, necessarily implies (what the apostle manifestly intended to suggest) that all were *before* liable to death.\* We may therefore conclude, and especially as no other sense, so far as I can find, can consistently be put upon the words, that the apostle meant by *Christ's dying for all*, no less than his *dying in their stead*.†

\* See Christ the Mediator, p. 23.

† However, it may not be amiss to take some notice of what you suggest towards the close of your note upon Rom. v. 7, as a proof, that *utere* does not signify *instead of another*. \* As Christ (you there observe) is

As to what you next observe in the same paragraph, that neither ‘doth the preposition *αντι* imply that sense (*instead of*) in those texts, Mat. xx. 28, *λυτρον αντι πολλων*, a ransom for many. 1 Tim. ii. 6, *Αντιλυτρον υπερ παντων*, a ransom for all.’ Though for my own part, I know not any Greek words, which would have more strongly conveyed to us the notion of Christ’s dying in our stead, than what are here used ; yet

‘said (*πασχειν υπερ ημων*) to suffer for us ; so likewise we are said (*πασχειν υπερ αυτου*) to suffer for him, Phil. i. 29. For unto you it is given on the behalf of Christ, not only to believe on him, but also to suffer (*υπερ αυτου*) for him.’ But this, if it proves any thing to your purpose, will prove too much, viz. that some Christians have suffered in such a manner, and with such an effect for Christ, as he has suffered for us : but if this is, as, I presume, it is, what you will not say ; then it is plain, that something different may be meant by Christ’s suffering for us, than can be intended by our suffering for him : and that therefore *υπερ*, when applied to him (for ought appears to the contrary from this passage) may signify in the stead of ; though when applied to us, it cannot signify so much. And, indeed, the case seems to be this : as the preposition *υπερ* sometimes signifies for the sake of, or upon the account of, and sometimes in the stead of ; we can no more infer from our being said to suffer for Christ, i.e. for his sake, or upon his account, that he suffered upon our account only ; than we can infer from his being said to suffer for us, i.e. so as to save us thereby from death, that some Christians have suffered in such a manner for him.

it seems to me unnecessary to stay to shew (how easily soever it might be done) that they imply that sense : since, though you have referred us in the margin (with what view, I know not) to Dr. Whitby's note upon the last quoted place, 1 Tim. ii. 6, you have yet been far from answering, in my opinion, what he has there said to that purpose. And I esteem it the less necessary to consider the force of the word *novi* ; because, when you explain our Lord's *giving himself a ransom for all*, by his ' *reckoning them from death, or atoning for those lives which we had forfeited,*' i. e. in other words, by his laying down his life for us, that he might thereby, as by a *ransom* or atonement, preserve us from death ; you seem to me to allow in effect, though you do not choose to allow it in so many words, that Christ died in our stead : for what more can a person be supposed to do for another by dying in *his stead*, than thereby to *redeem* or save him from death ?\* So that it may, perhaps, seem

\* It will be allowed, I presume, to be a supposable case, that one man may die in the stead of another : let us then put the case. Now, what is it he does, who is supposed to die in another's stead ? No one can imagine,

strange to some, that you, sir, who allow, that Christ by his death hath redeemed or saved us from death, should yet deny, that he died in our stead. But the case, I imagine, is this ; you are sensible, that if it be granted, that Christ died *in our stead*, his death must then be considered as effecting our redemption, or making atonement for us, even abstracting from the consideration of that righteousness or goodness, which he shewed in dying for us, and by which alone, as you suppose, he redeemed us from death. And, indeed, it must be acknowledged, that if Christ died *in our stead*, this consequence, which, I suppose, you apprehend, will follow from it : it may

that he assumes the other's person, and so suffers : this, if it were possible, would be inconsistent with what is supposed, viz. that he dies in the other's *stead* : nor can it be thought, that he becomes as conscious of the other's guilt, as if he himself had committed the crimes for which he suffers ; or that he suffers with as much inward remorse, as the other might be supposed to suffer with ; supposing he had suffered for his crimes himself ; because the consciousness of guilt, and the feeling remorse, strictly speaking, must necessarily be confined to the *person* of the criminal. What then is it that he does, who dies in another's *stead* ? nothing more, so far as I can discover, than lay down his life, that by *so doing* he may save him from death. The application I need not make.

not be improper then to inquire, whether or no, and how far, that consequence may be agreeable to the real case; in other words, whether or no, and how far, the death of Christ is to be considered, as *in itself*, or separately from the consideration of his worthiness or goodness, effecting our redemption from death. Now in order to determine this, with as much clearness and precision as I can, I would beg leave to observe,

1. First, that it will, I should think, be admitted, that God, if he had so pleased, *might* have accepted of the death of Christ, even *in itself* considered, as a reason or ground of his pardoning sinners, or of sparing their forfeited lives. Those at least, if I mistake not, will make no difficulty of allowing this, who consider, that He, who undoubtedly could, if he so pleased, have pardoned his offending subjects without any consideration at all, was certainly at liberty to pardon them, upon any such condition or consideration as he might think proper to appoint or accept of. Let us suppose, for instance (to go no lower) that God, being disposed to shew mercy to sinful men, had been pleased to send an

angel into this world, and had appointed him, being first clothed with our nature, to die as a sacrifice for our sins : who can justly take upon him to say, that he might not have granted us a pardon, even in consideration of *his* death alone ? And who does not see, that in such a case, the death of the angel might have been properly said to have effected our redemption, abstracting from every consideration but that of the will or appointment of God ? whose good pleasure it is, which must give virtue and efficacy to whatever he appoints (let it be the death, or obedience, or righteousness of any being) as the ground or condition of his pardoning sinners : for there is naturally, i. e. independently of his will or appointment, no more a connexion between the obedience or righteousness of *any* person, and the redemption of another upon the account of it, than there is between the *death* of the same person, considered as a vicarious sacrifice, and the same effect. That which constitutes the connexion in either case, is the divine pleasure ; which therefore, if it can create it in the one case, may, if it be thought fit, equally do it in the other. It will then, I hope, be allow-

ed, that God might, if he had so pleased, have appointed the death of Christ at least, even considered *in itself*, to be a ground of pardoning sinners. But I shall go a step farther, and even venture to assert,

2. That this is what he has actually done. And of this, I cannot, for my own part, but look upon it as an abundant proof, that our redemption, reconciliation to God, &c. are so constantly ascribed *in the New Testament* to the death, or blood, or cross of Christ: for this surely (the reality of which I may, I suppose, safely take for granted) they would not have been, had not his death, or the shedding his blood on the cross, been a means of his procuring them for us, even abstracting from the consideration of that great goodness, which, every one must acknowledge, he shewed in dying for us: in other words; had there not been something in his *very dying* for us, which was appointed and designed to be a ground of our redemption from death, it is hardly to be thought, that this effect would have been so invariably ascribed to it as we find it is.

But it may be said, 'that our Lord, in *dying for us*, shewed his obedience to



' God, and goodness to men, in an *extensive*  
 ' and *peculiar* manner; and that *therefore*  
 ' (as it was by his obedience and goodness  
 ' that he made *atonement* for us) our re-  
 ' demption is in scripture so constantly at-  
 ' tributed to his death,' see No. 161. It  
 must be owned, that our Lord displayed  
 these virtues at no time more eminently  
 than when he laid down his life for us, and  
 (as I shall observe anon) that they are, and  
 will be available, in several important re-  
 spects, to his true followers: but then, as  
 he shewed his obedience and goodness  
 through the whole course of his life, and  
 in some parts of it, *perhaps* I may say, in a  
 manner as eminently as when he died for  
 us; it still seems to me difficult to account  
 for the sacred writers so uniformly ascrib-  
 ing our redemption, or the atonement  
 which he made for us, to his death, with-  
 out supposing, that it was, *in itself*, or  
*abstractedly* considered, effectual to our  
 redemption. Had the *atonement*, which  
 he made *for the sins of the world* (161) been  
 made, not by his death or the shedding his  
 blood only, but by his obedience or wor-  
 thiness, as you suppose; surely, as these  
 were very *illustriously* displayed by him

at other times, as well as when he was on the cross ; our forgiveness would have been *sometimes* at least ascribed to them in general, as the ground or foundation of it. But as that seems not to be the case ; \* but a constant and remarkable stress is laid upon his blood, as that, to which our reconciliation is particularly and directly owing ; may we not reasonably conclude, that his death was appointed by the divine wisdom to be the direct and immediate cause or ground of it ?

Besides, if there is reason to believe, as I think there is (whether or no I have proved that there is ; you and others must judge) that the expiatory sacrifices under the law made *atonement* for the offerers (so far as their virtue reached) even abstracting from the temper of their minds ; then there is reason also to believe, that our Lord made *atonement* for the sins of the world, abstracting, in like manner, from that temper of mind with which he suffered : it being allowed on all hands (148)

\* If what is said of the obedience of Christ, Rom. v. 19, should seem to contradict what is here supposed ; I would refer you to what is said in relation to it, by the author of *Some Short Discourses*, &c. p. 77.

that our Lord's death made *atonement* for our sins, in such a manner as the sin-offerings under the law made atonement for the offerers. So that upon the whole we may conclude, that Christ died *in our stead* : for if it appears, that his death was, *in itself* considered, a ground (not by reason of any natural connexion between it and our forgiveness, but through the will and appointment of God) of our redemption from death ; then it will follow, as I hinted before, that his sufferings were strictly and properly *vicarious*. However, it will be proper to observe once more,

3. That though I contend (which, so far as I have yet seen, I rationally may) that our Lord died in our stead ; yet I by no means design to suggest (nor am I upon that account obliged to maintain) that his death is not to be considered by us, as a mean of holiness : on the contrary, I am firmly persuaded, and think I may safely assert, as, that his death was designed by the divine wisdom, so, that it is, even upon the supposition of its being *vicarious*, as obviously fitted, when considered in all its circumstances, to excite in our minds an abhorrence of all sin and iniquity, as his

obedience or worthiness manifested in dying for us, is fitted, when considered in all *their* circumstances, to give us exalted apprehensions of the worth and importance of true righteousness and goodness.

That the New Testament leads us to consider the obedience of Christ, and particularly his obedience to death, as that, in consideration of which God is pleased to bestow great and important blessings upon us ; and upon the account of which also, he himself has been exalted to a state of great dignity, honour, and authority : and that his obedience, considered in these views, has an obvious and powerful tendency to raise and strengthen our regards to piety, righteousness, and goodness, as what are highly pleasing to God, and will in due time exalt us to a state of dignity and happiness resembling his ; this, I say, is what I readily own. Nor can I forbear acknowledging in this place (what, I suppose, many others also are ready to do for themselves) that I think myself exceedingly obliged to you, sir, for placing this important part of the gospel scheme, in so just and reasonable, so striking and animating a light as you have done, in some

parts of your works. And it seems to me very strange, that any, who have read and considered but a part of what you have said upon this subject, should yet be insensible of the obvious fitness of the obedience of Christ. (considered in connexion with its important consequences, both as to himself and others) to promote the virtue, perfection, and happiness of the rational creation. For what, that we can think of, could have a greater aptitude to promote this best and most valuable of all ends, than the proper and attentive consideration of that high and distinguished honour, which the sovereign and everlasting Father and Lord of all has put upon the obedience and righteousness of his Son; in making them the foundation, not only of his exalting him to *his own right hand*, and crowning him with inconceivable glory and dignity, but also of his gracious purpose and promise to bestow upon the good and obedient, in every age, and under every dispensation of religion, the great and invaluable blessing of an happy and endless life, i.e. in other words, a glory and happiness, which will in some measure resemble that, which our Lord himself is possessed

of : 'for if we have died (to sin) with him ; we shall also live with him : if we suffer with him ; imitating in like circumstances that example of patience and fortitude, which he has set us ; we shall also reign and be glorified together with him : for if we overcome, we shall sit with him in his throne, even as he also overcame and is set down with his Father in his throne, Rom. viii. 17. 2 Tim. ii. 11, 12. Rev. iii. 21.

But then, sir ; at the same time that I allow, that the obedience of Christ was highly pleasing to God, greatly redounds to our advantage ; and, when viewed in the light in which the scriptures have placed it, presents us with the most encouraging and animating motives to an imitation of him ; I must beg leave to say, that his death, even when considered as a vicarious suffering for sin, seems to me to be equally fitted (to say no more now) to give us just notions, and to excite in us a proper abhorrence of sin ; as what is highly displeasing to God, evidently deserving of death, and what, if irreclaimably persisted in, will certainly bring death and perdition upon the sinner. Nor can I guess, why we may not consider the death of Christ,

supposing it *vicarious*, as a 'mean of  
 ! sanctification,' as well as his obedience  
 or goodness shewed in dying for us. The  
 considering the death of Christ, as (by the  
 appointment of God) the immediate cause  
 or ground of our pardon, no more obliges  
 us to disregard those useful intimations,  
 which, when viewed as such in all its cir-  
 cumstances, it is suited to convey to us,  
 than the considering the obedience of  
 Christ, as (by the same appointment) the  
 foundation of our hope of immortality, &c.  
 obliges us to disregard those equally useful  
 intimations, which, when properly viewed as  
 such, it is also fitted to convey to us. *Does*  
 does our viewing the former in the one light,  
 at all interfere with our viewing the latter in  
 the other: on the contrary, they seem to  
 me to conspire together, and to unite, as  
 it were, their tendencies to promote one  
 great end, viz: the perfection and happi-  
 ness of men: only with this difference;  
 that the one seems to be more directly cal-  
 culated to give us just sentiments of the  
 malignity, demerit, and ill consequences of  
 sin; the other, of the excellency, worth,  
 and importance of righteousness and good-  
 ness: the one shews us, how much sin is

the object of God's abhorrence; the other, how much true goodness is the object of his complacency: the one lets us see, what the hardened sinner may justly fear; the other what the really pious and good man may reasonably look for. Nor is it easy for us to think of any other method, that the divine Being could have taken (at least consistently with that mercy, which he was disposed to shew to sinners) which would have given us a more striking idea of the evil of sin, than his thus appointing his own Son to die as a sacrifice for sin. For what could have shewed it to be more odious in his sight; or how could he have given us a more conspicuous mark of his displeasure against it, and of his resolution finally to punish impenitent sinners, than by giving his own Son, a person of such dignity, and so dear to himself, to suffer and die as he did, for the expiation of sin, or as that, without which he did not think it expedient to pardon even returning offenders? \* Whereas upon your scheme, the

\* See Hallet's notes and discourses, vol. 2, p. 307, 308. To what is said above I would just add here, that the death of Christ, as an appointment of the Father, and as what was willingly and cheerfully submitted to by the



death of Christ, though, when taken in connexion with its consequences, it points out to us the value and importance of obedience, yet does not (I will venture to say) shew us the malignity and desert of sin ; at least in such a manner as it is done by the scheme you oppose : and, indeed, sir, herein your scheme seems to me to be defective ; that though it represents righteousness, virtue, or goodness, as highly pleasing to God, and as, under his government, the only road to true honour and

Son, for our redemption from death, has an obvious and powerful tendency to promote our sanctification in this view ; as it gives us the most convincing proofs of the Father's kindness and readiness to be reconciled to us, Rom. viii. 32, and of the Son's love, John xv. 13, and, of consequence, presents us with some of the most encouraging, as well as ingenuous motives to repentance and obedience. See again Hallet's Notes, &c. p. 308, 309. Though, I must confess, there is one sentence in this last page, which seems not so just. It is this ; ' If Christ had died only as a martyr, we could have seen no more of God's love in his death than in the death of St. Paul.' This, I say, seems not so just : because, supposing our Lord had died only as a martyr, yet God's appointing a person of so much greater dignity and so much dearer to himself to die for us (though in such a way) would surely have been an evidence of greater love, than his appointing the apostle Paul, or, indeed, any other person, to die in the same way would have been.

everlasting happiness ; it yet does not *directly*, if indeed *at all*, point out to us, how great an evil sin is, how offensive to God, and to what dreadful consequences it exposes the sinner. It is true, sir, you allow, that our Lord died as a sacrifice for sin ; and moreover contend, No. 170, that ‘ whoever attentively fixes his thoughts ‘ upon the death of Christ, must *there* see, ‘ in the strongest light, how odious and ‘ detestable all sin is to God ;—how dread- ‘ fully pernicious in its consequences, when ‘ the infinite wisdom of God judged nothing ‘ less than the sacrifice of his well beloved ‘ and only begotten Son, that great, that ‘ glorious, and most excellent personage, a ‘ proper mean to deliver us both from the ‘ guilt and from the power of it,’ &c. But though you are pleased to say this ; whoever attentively considers, that, according to you, our Lord made *atonement* for us, not by suffering and dying in our stead, but by that piety and goodness, which he so eminently displayed in dying for us, will, I believe, find it hard to conceive, how his death, upon your principles, is fitted to shew us, that sin is odious in the sight of God, and much harder, — that

it deserves death. As to the former ; I believe, if we examine the subject carefully, we shall find, that nothing can shew us, that sin is odious in the sight of God, but what is an indication of his displeasure against it : but how can his placing his Son in such circumstances, in which he has manifested extraordinary goodness, and pardoning the offences of men for the sake of that goodness, discover his displeasure against sin ? It shews, it must be owned, very evidently his regard to goodness ; but how it shews his displeasure against sin, it is not easy to see. If it should be said, that it does this, as God thought it expedient that his Son should suffer death, before he would pardon those offences ; I answer, that this is in reality to grant the thing I contend for ; viz. that it is our Lord's *suffering death*, and not the virtue or goodness he displayed in dying, which shews the divine displeasure against sin. And, indeed, for my own part, I must freely confess, notwithstanding what you have said, No. 160, that I cannot see (at present however) that any sacrifice for sin can be an indication of the divine displeasure against it, any otherwise than as it im-

plies, in one respect or another, some suffering or loss upon account of it ; which suffering or loss therefore must be the thing, which shews that displeasure against it.\*

\* What is said above it may not be amiss, in this place, to endeavour to explain somewhat farther ; and the less so, as it will give an opportunity of considering some things you have said, in relation to the subject, before us. I readily allow then with you, sir, No. 162, that ‘ the obedience of Abraham was a reason for bestowing blessings upon his posterity,’ — and that ‘ Moses, and other good men, averted the judgments of God by their prayers and righteousness ;’ i.e. that by these they made atonement for the people of Israel, or so far procured for them the remission of their sins. I must confess also, that this way of proceeding had a very obvious tendency to give the Israelites an high opinion of the value and acceptableness of obedience, piety, and righteousness in the sight of God : but then, I must observe at the same time, that it does not seem to have had any (at least direct) tendency to shew them the evil of sin ; had Moses indeed, or any of the other good men referred to, been appointed by God to suffer, in any degree, for the sins of that people ; such suffering would evidently have shewed his displeasure against those sins : and, perhaps, a great deal more than his inflicting the same degree of evil by way of punishment upon the offenders, would have done : but as that was not the case ; the regard shewed to the obedience of Abraham, the prayers of Moses, &c. seems to be less fitted to demonstrate God’s abhorrence of sin (how much soever it shewed his love of obedience, &c.) than the smallest or least valuable particular sacrifices under the law : because these, as they were required at the hands of the offenders, as the condition of their being forgiven, and the parting with them

Much less can the death of Christ, according to your scheme, point out to us, that sin deserves death. If indeed we consider him as making atonement for our sins by dying in our stead; then it is plain that his death leads us to look upon ourselves as dead, or obnoxious to death for those sins; and it is likewise easy to gather from it, in what manner God is determined finally to punish incorrigible sinners: but if we suppose with you, that our Lord procured the remission of our sins, not by dying in our stead, but by that goodness, which he manifested, particularly at the

was, in some degree, a loss to them, might justly be considered as a mulct or punishment for their offences, and therefore had in that view a manifest tendency to shew them, that God was displeased with them: whereas the regard shewed to the obedience of Abraham, &c. not being accompanied with any suffering on the side of the offenders, had, so far as I can perceive, little or no such tendency. And, I believe, it will appear to be a confirmation of this sentiment, that our Lord's dying as a sacrifice for us (especially if we consider the dignity of his person, and his dearness to the Father) gives us the more striking idea of God's abhorrence of sin, as it was attended with such painful and ignominious circumstances: for this surely would scarcely have been the case, had his death derived its efficacy, not at all from his submitting to pain and suffering, but altogether from his obedience or goodness displayed in dying for us.

time of his death ; then we can only infer from it, that God is gracious and merciful to sinners, and has a high regard to true goodness ; but by no means, that we are obnoxious to death for our sins : for this plain reason ; because God might, if he had so pleased, have appointed his Son to die for us, in your sense of the words, even supposing our sins had not exposed us (as they now do, by the appointment of God) to so dreadful and permanent a punishment as that of death or everlasting destruction. So that if we *fix our thoughts ever so attentively upon the death of Christ*, we cannot *there see*, how *dreadfully pernicious sin* will be *in its consequences* ; unless we suppose at the same time, that he died *in our stead*. Its being judged proper by *the divine wisdom*, that he should die for our benefit only, does not prove that we had deserved death, or that sin will expose us to death, for the reason just mentioned ; but his dying *in our stead* plainly suggests both the one and the other. In short, I cannot but say, that the death of Christ appears to me upon your scheme, even as a mean of sanctification, to be a less powerful one, and consequently to be less fa-

vourable to the interests of true religion, purity, and goodness, than it is upon that, which you have set yourself against : so that upon the whole, though I contend that the death of Christ is, by the will of God, the direct and immediate cause or ground of our forgiveness, or that in consideration of which it has pleased God to forgive us ; yet I am so far from being obliged upon that account to exclude the consideration of that moral and important tendency, which on both sides it is allowed to have, that it seems to me, when viewed in this light, to have that tendency in a more extensive manner, than when viewed in the light in which you have placed it ; this, I say, *seems to me*, to be the case. Indeed, at present, I have not the least doubt but that it *really* is the case : but how far it will appear to be so to others ; or whether indeed it will appear so *always* to myself, I cannot *certainly* say : for as I have no right, and therefore shall not take upon me, to judge for *others* ; so neither am I so vain as to think, that I ~~cannot be mistaken~~ myself : and therefore, as I am free, that others should judge for themselves ; so, if any, who may judge differently from me,

can shew, that I am actually mistaken, either as to the point which has been last discussed, or as to any other ; I hope, they always find me willing to acknowledge my mistakes, and disposed to embrace the truth. And I am the less afraid of having it shewed, that I am mistaken in *any* point : as it is my firm persuasion, that it can *really* be for the interest of no one to embrace or continue in an error, but must be upon the whole for the interest of all, that the truth, on which side soever it may lie, should be universally received and acknowledged.

From this, sir, I presume, you will perceive, that I am drawing towards a close : and indeed it is time I should ; having said a great deal more already, than I at first thought I should have had occasion to say : though, perhaps, it may be expected, that I should now proceed to take a more particular notice of your *three last chapters*, than I have yet done : but though there are some things in *those chapters*, besides what has been particularly considered or obviated in the foregoing pages, which seem to me, I must own, not to be so just, (as on the other hand there are other

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things, which I think worthy the serious and attentive perusal of every Christian ;) yet, as I cannot see, that they materially concern the subjects of difference between us, I do not think it necessary to consider them ;\* especially, as my principal view

\* However, there is one paragraph in your eleventh chapter, which I shall here transcribe and examine before I conclude ; and the rather, as the general sentiment it contains, runs so much through the whole of your discourse. It is your 189th ; where you are pleased to say, ‘ As our prayers are a reason of God’s conferring blessings upon us ; because our prayers are means of producing pious dispositions in our minds : so the blood of Christ, or his perfect obedience to righteousness, makes atonement for sin, or is a reason of God’s forgiving our sins ; because the blood of Christ is a ‘ mean of cleansing us from sin.’ That our prayers are frequently means of producing pious dispositions in our minds, and that they are a reason of God’s conferring blessings upon us, I do not at all doubt : but to say, that they are a reason of his conferring blessings upon us, *because* they are means of producing pious dispositions, &c. as if their having this tendency were the immediate cause or ground of his bestowing those blessings, is, in my apprehension, not so just. Their having such a tendency, indeed, may be, and undoubtedly is, one great reason of God’s requiring us to pray to him, and of his promising blessings to praying persons : but if we would speak accurately upon the subject, the ground or reason of his bestowing blessings upon such, is, I should think, their complying with what he requires, and having those pious dispositions of mind, which are *in themselves* pleasing to him, and of which their prayers are so many signs

in writing this letter was to shew, that the objections, which you have urged, *first*,

or expressions. Just as the display of a charitable disposition may be a reason of God's bestowing some good upon us ; not because the exercise of such a disposition has a tendency to improve our benevolence ; but because it is *in itself* pleasing to him, or naturally worthy of his distinguishing regard : insomuch that it would still be a just reason or ground of his doing us good ; could we even suppose, that the exercise of such a disposition had no tendency to improve it. So with regard to the blood of Christ or his obedience to death ; I do not at all doubt, but that it has a tendency, when properly considered, to *cleanse* us (in *your* sense of the word) from sin ; neither do I doubt, but that its being foreseen by the divine Being, that it would have such a tendency, was one great reason of his appointing it to be the ground of our forgiveness : but to say, that the blood or obedience of Christ is a reason of God's forgiving our sins, because it has such a tendency, or is a mean of cleansing us from sin, as if its being such a mean were the immediate ground of our remission, seems to me not strictly just ; if indeed it be quite consistent with your own scheme : because this is in reality to make, not so much his death or obedience, as a circumstance attending it, and therefore something distinct from it, to be the ground of our forgiveness. To me the case seems to be this ; We are justified, or obtain forgiveness, by the blood or death of Christ, as, by the appointment of God, the immediate ground or foundation of it ; but then, the blood of Christ, at the same time that it is thus a ground of pardon, is fitted (and was no doubt designed) to be a mean of holiness. And herein, so far as I can perceive, appears the wisdom or excellency of this appointment ; that at the same time that the death of Christ is a ground of God's forgiving our sins, it has a manifest and powerful tenden-

against considering the legal piacular sacrifices, and *then*, the sacrifice of Christ, as vicarious, are insufficient. However, if it should appear, that I have overlooked (for I am not at present sensible that I have) any *material* passage in your treatise ; I shall not be averse, I believe, upon its being pointed out to me, to the taking a more particular notice of it.

I am not indeed ignorant, that to write in defence of some of the peculiar doctrines of the gospel, is not very agreeable to the prevailing taste of the present age ; and that he who ~~does~~ does it, labours upon that account under some disadvantages : but yet, as every one has undoubtedly a right to declare his sentiments to the world, or publicly to defend them, provided he keeps

cy, as a mean, to free us from their power. As the prayers of a good man are a reason of God's bestowing some blessings upon him, at the same time that they tend to improve his virtue and piety, and so to make him fit to receive farther blessings at his hands. But then, the tendency in this latter case, is no more the immediate cause or ground of God's bestowing those blessings (though it may be a reason for the expediency of his so doing) than the tendency in the former case (though a motive to the choice of such a method of shewing mercy to sinners) is the immediate cause or ground of their forgiveness.

himself within the bounds of decency and good manners ; and as it may be presumed, that those who read your discourse, if they are sincere inquirers after truth, will be willing likewise to read what may be writ in defence of those sentiments you oppose ; I have thus ventured to appear, and, if it should be needful, may not, perhaps, be averse to the appearing farther, on the unfashionable side : and the rather, as I have advanced nothing as yet, and am determined to advance nothing hereafter, but what may, in my apprehension at least, be defended upon rational principles. And I would hope, that this defence of some of those doctrines which you have opposed, will be thought the more excusable, as it proceeds from this persuasion, that they are not only founded in truth, but calculated, when properly considered, to free us from the power and dominion of sin. The want of considering which important tendency in those doctrines, has, if I mistake not, been one reason, why some at least have been so much disposed to lay them aside.

After what has been already hinted to the same purpose, you will not wonder at  
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my saying, what I would beg leave, before I conclude, to say ; that as the Gospel in general seems to me to have been designed to be a mean of promoting universal holiness and goodness amongst men, so, I cannot but look upon the several parts of it, as likewise intended, and, in their places, happily conspiring, to promote the same great and good end ; and see no reason to think, that they will in the end be of any farther advantage to any, than as they will appear to have had such an effect upon them : so that I can readily assent to what you are pleased to say (No. 186,) viz. ‘ That the cross and blood of Christ, ‘ as it is the ground or reason of the ‘ remission of our sins, is considered as ‘ a mean of our sanctification ; and, being made known to us for this very purpose, we are obliged to use it as such. ‘ Which if we do ; our sins will be forgiven, and we shall obtain eternal life ; if not ; our sins will not be forgiven, and we shall perish. For Christ’s death, ‘ however it was a reason of freely bestowing upon us *antecedent* blessings, yet, in ‘ *reference to our final salvation*, hath its ‘ effects with God, only so far as it hath

‘ its proper effects upon our hearts. If we  
 ‘ are not sanctified by it, we cannot be  
 ‘ saved by it.’

I have done, when I have only added, that, I hope, no one will imagine, that this letter is published with a view in the least to prejudice any against the *Concordance*, which you have been so kind as to offer to the public : which, though an Hebrew one, so far as I can judge, is formed in such a manner, as to render it useful even to an English reader, and therefore worthy of a more general notice and encouragement : which that it may meet with, as, I am persuaded, it deserves it, is the sincere wish of,

Reverend Sir,

Yours, &c.

G. H.

*P. S.* In a note, page 103, you refer us to a ‘ small pamphlet, entitled, *Second Thoughts concerning the death and sufferings of Christ*, p. 15—23,’ the author of which, according to you, sir, hath ‘ admirably well argued this point, that the notion of *Christ’s dying in our stead*, &c. will ‘ not bear the test of reason.’ I carefully

perused it, when it was first published : but, though I am very well pleased with the spirit, and, in some respects, the ingenuity of its author ; yet, I cannot but say, that it has left me, as to my sentiments, just as it found me. Whatever it may be owing to ; those objections, which he has urged against the doctrines I have ventured to appear in the defence of, and which are now, it seems, insuperable difficulties in the way of *his* receiving them, seem to me, I must own, to be either such as may be easily removed, or such as are founded upon a wrong representation of those doctrines. The objections indeed of that writer to which you have referred us, are only those which occur, page 15—23, several of which *at least* have, if I mistake not, been sufficiently obviated in the foregoing letter. But that which he himself seems to consider as the most irrefragable of all, and which alone therefore I think it needful at present to take notice of, is what we meet with p. 14, it is in short this ; That the doctrine of the necessity or expediency of our Lord's dying as a sacrifice or propitiation for the sins of the world, supposes, that persons may be obnoxious

to the divine justice, and stand in need of an expiation for their sins, at the same time that they are, being truly penitent and reformed, objects of his favour and approbation. But to this it is needless for me, as you must be sensible, to attempt an answer ; as it has already received a very good one from yourself. For as the objection we meet with in your 164th paragraph, which is this ; ‘ If we repent and reform are we not in a fit state for pardon ? and will not God pardon, when we are most properly qualified to receive forgiveness ? Sincere repentance must, in itself, render sinners the objects of the divine mercy. What need then of the atonement of Christ ?’ As, I say, this objection is evidently the same with what we meet with in the forementioned page of the pamphlet under consideration ; so the answer, which you have made to it in your 165th paragraph, will as plainly serve for an answer to the other. For as this latter objection is equally strong (if it be strong at all) against the necessity or expediency of making atonement for the sins of the world, in whatever way we suppose that atonement to be made ; so your answer is manifestly such as to take away its force,



as well with regard to me, as to yourself. I shall therefore only just observe, that the objector, in this case, seems not to have considered, that supposing as many millions of rational beings as he pleases, had revolted from God, and had continued in their rebellion for thousands of ages, he could not, according to him, have treated them, as, in any degree, obnoxious to punishment, or have given them the least mark of his disapprobation of their former conduct; provided they did but at last become penitent and reformed : because, in such a case, they must necessarily become objects of the divine approbation. But who does not see, that such a method of proceeding would, so far as we can judge, be very inconsistent with the great ends of God's moral government ? Not to observe, that the objector here plainly supposes, that that cannot in justice be done, which, perhaps, is in fact often done, viz. that one, who is now a good man, may not only be obnoxious to punishment, but be actually punished, for former instances of disobedience.

FINIS.











